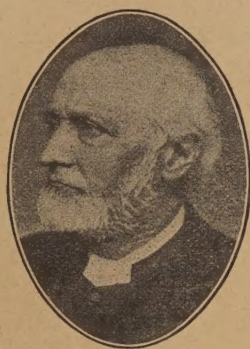


REFORMED CHURCH MESSENGER



DR. PHILIP SCHAFF

(January 1, 1819—October 20, 1893)

Centenary of Birth of the Eminent Church Historian and Apostle of Church Unity, whose motto was: "*Christianus sum, Christiani nihil a me alienum puto.*"

A PRAYER FOR FRIENDSHIP

Our Father, we Thank Thee for all the friendly folk who have come into our life this day, gladdening us by their human kindness, and we send them now our parting thoughts of love through Thee. We bless Thee that we are set amidst this rich brotherhood of kindred life with its mysterious power to quicken and uplift. Make us eager to pay the due price for what we get by putting forth our own life in wholesome good-will and by bearing cheerily the troubles that go with all joys. Above all we thank Thee for those who share our higher life, the comrades of our better self, in whose companionship we break the mystic bread of life and feel the glow of Thy wonderful presence. Into Thy keeping we commit our friends, and pray that we may never lose their love by losing Thee.—Walter Rauschenbusch.

IN THIS ISSUE:—

Symposium: Is a "Slump" in Morals and Religion Inevitable After the War?

The Church's "Casualty List"

A Great American Christian

The Terrible Alternative

Staying the Plagues

PHILADELPHIA, JANUARY 9, 1919

Published every Thursday at
Fifteenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED 1827)

The Publication and Sunday School Board of the Reformed Church in the United States, The Rev. C. Clever, D. D., President; The Rev. C. F. Kriete, D. D., Vice-Pres.; N. M. Ballet, Esq., Recording Sec'y; Prof. C. O. Althouse, Treasurer; The Rev. Rufus W. Miller, D. D., Executive Secretary.

SUBSCRIPTIONS: Per year in advance, \$2.00; Single Copy, 5 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a specific order for discontinuance. Remittances are acknowledged by change of date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Reformed Church Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL S. LEINBACH, D. D., *Editor-in-Chief*

The REV. A. S. BROMER, *Associate Editor and Supt. of Publications*

The REV. C. J. MUSSER, D. D., *Editor Emeritus*

GEORGE W. WADNER, *Circulation Manager*

E. J. DAHLMAN, *Field Representative*

Departmental Editors

The REV. THEO. F. HERMAN, D. D.

The REV. CHARLES E. SCHAEFFER, D. D.

PROF. H. W. ELSON

MISS L. M. HARRIS

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles. **ADVERTISING RATE:** Ten cents per Agate Line each Insertion. \$1.40 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 800-3 Witherspoon Building, Philadelphia, Pa. Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902.

Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

NEWS IN BRIEF

America Must Continue to Feed a Large Part of the World. Don't Waste Food!

A "White Gift" Christmas was celebrated in the First Church, Steelton, Pa., Rev. H. H. Rupp, pastor, and as a consequence the offering for the orphan cause was more than three times the usual Christmas offering. The pastor also was presented with a substantial sum of money.

Two beautiful Christmas services were held in Zion's Church, Marietta, Pa. The early dawn service was marked by the rendition of the cantata, "The Bright Morning Star," by Wilson. The augmented choir of the M. E. and Reformed Churches was under the proficient direction of Mr. N. T. Pickle, organist of the Reformed Church. The Sunday School held their festival in the evening, attended by a large and delighted audience, at which time the pastor, Wilbur W. Moyer, was presented with a liberal purse. The offering was for Bethany Home.

A beautiful baptismal font of Vermont marble has been added to the equipment of Heidelberg Church, York, Pa., Rev. W. Sherman Kerschner, pastor. It is a gift to the congregation from Mr. Samuel Keimman, in memory of his late wife, Elvina. The font was dedicated with appropriate services on November 17, at which time, also, 5 infants were consecrated in baptism. On the same day a new Service Flag, containing 46 stars, the gift of Elder R. A. Paulus, was hung in the auditorium in the presence of 100 relatives of the boys in the service, who occupied reserved sittings.

Trinity Mission, Lewistown, Pa., Rev. N. L. Horn, pastor, is putting forth every possible effort to measure up to the standard set for the Church. Their aim for the new year includes: 1. Church free of debt by June. 2. 10% increase in membership. 3. Each member loyal to the cause of Christ in the Church by meeting all his obligations. 4. Bringing the Church nearer self-support by more liberal weekly offerings. 5. Pastor and people co-operating to make the Church a greater source of usefulness in the community. The budget established for the past year was met and the goal reached. A larger budget has been accepted for the new year. The Every-Member Canvass is now being made and many are increasing their offerings.

The Christmas season at the Church of the Ascension, Pittsburgh, Pa., Rev. Henry L. Krause, pastor, was observed in a very

satisfactory manner. The Christmas program was given on Christmas Eve. The usual children's features were reinforced by the young people's rendering of the fifteen number musical cantata, "Great Heart." The early morning service was well attended. The pastor gave a novel talk on "The Light of Jesus on Modern Life," using candles to great advantage as he developed his discourse. 7 Sunday School scholars were rewarded for perfect attendance. The Sunday School gave to the Church Building Fund the Liberty Loan which it recently raised. About \$50 worth of jellies, preserves and canned goods was given to the nearby Sunshine Home children, who attend our school. Over \$45 was raised for St. Paul's Orphans' Home. The pastor, to his utter surprise, was given a purse of \$100. The decorations of the Church were very pretty, as well as novel. The usual electric lighted Christmas tree for the children was in evidence, but an additional touch of sentiment was given by a large wreath surrounding the Service Flag of the Church, lighted with red electric lights. Despite the set-back due to the influenza, the entire membership feels well satisfied that the Christmas spirit has brought back the normal stride of the congregation.

There was an attendance of 1,845, by actual count, at the Christmas services held in St. Mark's Church, Reading, Rev. Gustav R. Poetter, pastor, despite the prevalence of the "Flu" and the unsettled weather. At the dawn service at 6 A. M., principally musical, under the direction of Estelle K. Krick, organist and musical director, the choir was gowned, beginning the service with a processional and closing with a recessional, and the congregation was too large for the Church auditorium and had to be accommodated in Sunday School adjoining. The pastor spoke briefly on "Christmas and the World in 1918." After the service the choir enjoyed a fine breakfast in the basement of the Sunday School, at which Mrs. Krick was kindly remembered by the members of the choir who presented her with several pieces of Mary Chilton silver, while each member of the choir received from her a fine box of candy. The Junior, Intermediate, Senior and Adult Departments of the Sunday School celebrated Christmas in the evening, under the direction of General Superintendents Paul K. Leinbach and Charles R. Krick. At the close of this service, Miss Rebecca Krick, the faithful pianist; Miss Mabel M. Peters, the successful deaconess, and David Lechleitner, the industrious sexton, were presented with gifts of money

from the Sunday School, and the pastor was presented with a fine leather rocker from the Adult Bible Class which he teaches, Paul K. Leinbach making all the speeches of presentations. On second Christmas night the Cradle, Beginners' and Primary Departments held their interesting Christmas celebrations, led by Mrs. Ira R. Lutz and J. H. M. Boyer. The offerings for the orphans at present amount to \$205.76. The pastor received a special gift, a fine leather bound Bible, American Version, from the class taught by Mrs. Alice Herbein.

The following cablegram from Jerusalem was received in New York by the American Committee for Armenian and Syrian Relief, on Christmas morning. It is hoped that it may be read in many Sunday Schools and accepted as an expression of gratitude from those whose lives have been saved and who are now being assisted through the winter by gifts from the Sunday Schools of America: "Bethlehem, Nazareth, Jerusalem send gratitude and good will to Sunday Schools of America. General Allenby expressly requests me to convey his Christmas greeting to every scholar, teacher and officer, thanking them for last year's offering. Instead of giving each other presents we are appealing to all working in Palestine to devote gifts to starving, half-clad multitudes in Beirut, Tripoli, Lebanon, Damascus, Aleppo. The first to respond, contributing \$20, are carpentry and shoemaking apprentices in Red Cross Orphanage, Jerusalem, their pay being only 30c. daily. Moslem, Jewish and Christian women in the industrial work-rooms give day's pay, pledging themselves to encourage others. Captain Edgar reports from Tripoli thousands of Armenian deportees trekking from Hama across mountains to their devastated homes in Kessab near Antioch. Funds especially necessary to rebuild roofs, equip hospitals and furnish food and employment until harvest. 600 Armenian women and children deported by Turks to Bagdad arrived by sea at Port Said. We are giving them a Christian welcome. Dana and Nelson, released from terrible experience in a Turkish prison at Constantinople, are here. They refuse vacation and press forward to Beirut immediately to shoulder with Major Nicol the immense task of relief. This Christmas-tide, humanity understands as never before the bright promise of Bethlehem and red sacrifices of Calvary."

NEWS IN BRIEF CONTINUED ON

PAGE 13

Reformed Church - Messenger -

PHILADELPHIA, PA., JANUARY 9, 1919

EDITORIAL

A GREAT AMERICAN CHRISTIAN

January 1, 1919, marked the 100th anniversary of the birth, in Chur, Switzerland, of Philip Schaff, the son of a poor carpenter, who became the most eminent Church Historian in America. The inscription upon his tombstone may be said to present the salient features of his remarkable career: "A Teacher of Theology for Fifty Years. Historian of the Church. President of the American Committee of Bible Revision. He Advocated the Reunion of Christendom." It will be wholesome for us to review, briefly, the three well-defined periods in the life of Dr. Schaff: 1. The preparatory period, 1819-1843; 2. the Mercersburg period, 1843-1863; 3. the New York period, 1863-1893.

Dr. Schaff's own words may be said to epitomize the first period of his school life and preparation for the great work of his career: "I am a Swiss by birth, a German by education, and an American by choice." When his father died, a year after his birth, the poverty of the family became still more depressing. In the fame that came to him later, Dr. Schaff was never ashamed of his lowly origin, but always praised the goodness of God Who had paved the way to such great opportunities for a poor Swiss boy. Always with the greatest gratitude did he remember his mother, and it was his privilege to support her in her old age and to visit her often on his journeys to Europe. A few faithful friends took it upon themselves to educate the bright and industrious boy, and from the schools at Chur and Korntal, he passed to the Royal College in Stuttgart and the universities of Tuebingen, Halle and Berlin. Baptized in the Reformed Church, he was confirmed in the Evangelical Church of Stuttgart by Pastor Kapff, whom he always regarded as his spiritual father. More than once it seemed necessary for him to discontinue his studies for lack of means. He gave lessons as a private tutor, received the assistance of friends and often was obliged to borrow to meet the most modest expenses. Reference might be made to his intimacy with Julius Mueller and Christian F. Tholuck, two of the most famous positive Christian leaders of that day. Tholuck had come to Halle to declare war upon the rationalism which dominated that university, and the influence of his inspiring personality had not a little to do with the positive Christian convictions which distinguished Philip Schaff during his entire life. In 1842 he began his career as Privat-Dozent at Berlin. He had published two books which received general recognition because of their thorough scholarship. He was a good teacher and had been offered a Chair of Theology at Zurich.

In 1843 the turning point in his life came, when he accepted the opportunity to a far larger field of service than could have been his in Germany. When the famous Reformed pastor, Friedrich Wilhelm Krummacker, had declined the call to become Professor for the Reformed Church

in the United States, in the Theological Seminary at Mercersburg, the two American delegates turned instinctively to young Dr. Schaff in Berlin, who had been highly recommended to them by many friends. We all know that he accepted this call, and later said about it: "I have never regretted my decision and never doubted that it was God's will for me to take this step."

He arrived in the new world in 1844, and for nearly half a century became the center of a field of service such as no other theologian or Christian leader had before or during his life-time. It has been often remarked that the eminent qualifications for this new position included not only the scholarly attainments and religious fervor of Dr. Schaff, but a wise theological judgment, the ability to adapt himself to new conditions, and a spirit which entered heartily into the republican forms of America. In the light of recent events it is especially pertinent to quote the remark he made after a trip to Europe in 1854: "As I go on I find that for England and Scotland I am too much of a German, for Germany and Switzerland I am too English, and for all of them I am too much of an American." It is worthy of remembrance, too, that he soon became aware of the futility of the attempt to "perpetuate the use of German in the United States," and recognized the sure tendency of the second and third generations to abandon those Churches which persisted in maintaining the German language and other customs, unmodified. In spite of the storm of opposition which his views encountered, and although German papers denounced him as a traitor to his German training, he took the same attitude with reference to German theology and books, and held that they should be adapted to the practical needs of a free Church in a free State. Few, if any, Protestant scholars have more fully realized and elaborated the two perils to which Protestantism is exposed—sectarianism and rationalism.

Although at one time or another Dr. Schaff taught all the departments at the Theological Seminary and became identified with every movement in the denomination, it is in the department of Church History that he undoubtedly rendered his greatest service. He brought out a hymn book which introduced a new era in congregational song, substituting a book of merit for others in which rationalistic hymns had been freely used. Mention should be made also of his elaborate edition of the Heidelberg Catechism, prepared for the 300th anniversary of the Catechism, in 1863. His monumental work, "The History of the Apostolic Church," has appeared in various translations and was favorably received on both continents.

The ravages of the Civil War closed for a while the Mercersburg Seminary, and in 1863 Dr. Schaff became Secretary of the Sabbath Committee in New York City, holding this position until 1870. It is worthy of especial emphasis that with char-

acteristic zeal and foresight he advocated the American view of Lord's Day observance as opposed to the Continental Sunday, and aroused public opinion to secure the enforcement of the Sunday laws, succeeding in enlisting the co-operation of many of the German-speaking clergymen. During visits to Germany in 1865 and 1869, he had the opportunity of addressing many Christian clergymen and laymen in different cities, where he advocated a better observance of the Lord's Day and the idea of the American Sunday School. He organized the first of such schools in Stuttgart, in 1865.

In 1870 Dr. Schaff was made Professor in Union Theological Seminary, New York City, where he served until his death. He held first the chair of Theological Encyclopedia and Christian Symbolism. From 1873 until 1874 he held the chair of Hebrew and the cognate languages; from 1874 until 1887, the chair of Sacred Literature; and finally the chair of Church History, until his death. But his work in the classroom, great as it was, represented only a part of his eminent services to the Kingdom.

In 1870 began Dr. Schaff's connection with the revision of the English Bible. By invitation of the British Committee, he selected a representative committee of American scholars. He saw the completion of the revision of the New Testament in 1881, and of the Old Testament in 1885, and to the end of his life predicted that though the revised version was by no means perfect, it would ultimately be accepted by the Churches as an improvement upon the authorized version. In 1888 Dr. Schaff originated the American Society of Church History, and arranged for the authorship and publication by it of the American Church History series. One of his last hopes was that more attention might be paid to the study of American Church History in our seminaries, and that chairs for its study might be established. He also edited the first edition of the new "Schaff-Hertzog Encyclopedia of Religious Knowledge," and continued all his days to be a prolific writer of books and papers on Theology and Church History.

Dr. Schaff represented the truly evangelical type of Christianity. His thorough acquaintance with all tendencies of German thought and his personal intimacy with many of the leading German scholars was of great benefit to him in many ways and did not fetter his luminous mind in any particular. One is astounded, after all these years, to note the far-visioned and cosmopolitan spirit of this great man and his remarkable freedom from prejudice and passion. At the close of the Civil War, for example, Dr. Schaff declared: "Just now we Americans have reason to be offended because of the sympathy which has prevailed, especially among the higher classes in England, with the rebellion and Southern slavery. However, such temporary occasion of offence must not blind us to the greatness and excellencies of the Eng-

lish people, the freest and mightiest nation of the day. Her great influence she uses for the advance of Protestantism and real progress, and she does more for the circulation of the Bible and Christianity throughout the world than any other people. By the tie of language, customs, laws and religion, she stands closest to us." And in 1898, speaking of an epochal address by Bismarck, Dr. Schaff said: "Bismarck's speech was an event, but the greatest statesman, after all, will be he who brings about a general disarmament and introduces an era of peace and good-will among the nations of the earth. A few more wars will be necessary to settle the map of Europe, and what terrible and destructive wars they will be!" May we quote, also, the hope of Dr. Schaff expressed in 1893, a month before his death, when he was coming on the boat from the Statue of Liberty to New York: "How I should like to come back fifty or one hundred years from now and visit the great city and the country to which it is the gateway. No one can dream what its destiny is to be and what great chapters in the history of Church and State are yet to be enacted within its borders."

Dr. Schaff became prominently identified with the Evangelical Alliance of the Re-

formed Churches and strove consistently for the closer union of all the bodies representing the Reformed type of the Reformation. Regarding love as the central principle of Theology, he labored moreover for fellowship among all classes of Christian believers, although his tolerant spirit did not involve the sacrifice of any fundamental tenets of his own faith. He is justly revered as one of the foremost Apostles of Church unity. His motto was: "I am a Christian, and I consider nothing that is Christian to be foreign to myself." It can be truthfully said that all his work was consecrated by utter devotion to Jesus Christ. "The personality of Jesus," he said, "is to me the largest and most certain of all facts, as certain as my own existence, yes, even more so, for Christ lives in me and He is the only valuable portion of my being. I am nothing without Him. With Him I am everything, and I would not give Him up for ten thousand worlds. To give up faith in Jesus Christ means to lose faith in mankind." And from this broad point of view he embraced in whole-hearted love all those who loved the Lord. Rarely has anyone had so many friends as he among the American denominations, and in all Protestant countries of Europe. Never a denominational partisan, the whole

Kingdom of God had the benefit of his life's work.

He was a great Christian. A recent writer says that "no one ever heard Dr. Schaff pray without knowing that he appeared before God with light on his face, and he found the source of that light in Jesus Christ. He was set free from his sins, not by standing upright in self-assertion, but by finding the grace of God in the gift of His only begotten Son. His theology had no place in it for an angry God, but it did provide a place for a holy God. It made no trifle of sin, no bagatelle which could be disregarded in a moral universe. Christ was not to him a mere reassurance that he need not take his sins too seriously, nor a splendid example of how to live the ideal life, but primarily a Saviour, 'the Lamb of God that taketh away the sin of the world.'" Profound as was his scholarship, this man at whose feet so many thousands sat, marveling at his encyclopedic knowledge, was yet one of the most simple-minded of men, whose reverence and humility have rarely been excelled, and who said among his last words: "I am a poor sinner, and my only hope is that Jesus Christ died for me."

DISCIPLINE FOR PREACHERS

There are, of course, any number of resolutions that preachers ought to make at the beginning of a New Year. One of them is the determination *to read at least one book that is worth reading during every month of 1919*. It would be surprising how much the Church would gain if her ministers would subject themselves to this searching discipline. Many students are convinced that in the decade preceding the Great War, there was less serious reading than in any other decade of modern times. Whether this is true or not, we will agree that few men set themselves to the task of *thinking through and into the great problems*, and were prone to concern themselves with the lighter, more popular, and altogether temporary books of the "flash-in-the-pan variety." A prominent writer says the Church "seems not to be genuinely interested in serious things." Even those ordained to leadership have yielded to "the temptation of the surface." Vital and fundamental books run far below the surface and demand really strenuous attention and concentration of mind and heart, dealing greatly with the great realities.

The Continent puts it finely: "Easy books, works on devotional lines, volumes of sermons, or meditations of pious souls have their place, but it is surely not the front place in a minister's library in these hard days. That place should be reserved for *books that run deep*, books of these times which set the times in their place in eternity and do not treat them as final and sufficient in themselves. When ministers really believe that solid work of thinking and preparation is the most important duty for these times, they will do that work."

* * *

THE TERRIBLE ALTERNATIVE

Every day it is becoming clearer that it's a question either of *organizing the world for peace or of re-organizing the world for war*. It need not surprise us that leading journals and statesmen in Great Britain should regard as a "threat" the recent statement of Secretary Daniels, of the Navy, who just a little while ago was insisting that the United States must have a navy equal to that of any other country, but who now goes further and declares that if the Versailles Conference does not agree upon limitations of naval armaments, the United States must bend its energies to the creation of incomparably the greatest navy in the world." The *London Daily Graphic* remarks: "In plain language that is meant for this coun-

try, and between friends threats are out of place. In this country we have every desire to reduce our navy expenditures to the lowest limit consistent with our peculiar needs as an island Empire. That is, indeed, our set purpose; but Mr. Daniels will not make that purpose easier of accomplishment by holding a pistol at our heads."

Nor is it possible that we should fail to note the contrast between Premier Clemenceau's apparent declaration in favor of the restoration of the old system of the Balance of Power, and President Wilson's Manchester address, in which he gives the assurance that "the United States has no interest in any combination or league of nations which does not include all."

It would be folly to shut our eyes to the great difficulties in the way of a League of Nations that shall have the promise of permanence and effectiveness. Such advances are always powerfully resisted by all the forces of evil, as well as the power of precedent and the restraints of fear. And yet, in spite of all the clamorous voices one hears and the cleverness with which the partisans who control the press often twist and garble facts, retail backstairs gossip, and deceitfully headline the news, in the face of all attempts to becloud the issues at stake, *the failure to achieve the utterly Christian consummation of a League of Brotherhood is too terrible to contemplate, and to the believing soul the finger of God is writing inevitable lines that must lead to a just and righteous agreement.*

Replying to a large delegation from the National Council of the Evangelical Free Churches, the President of the United States said the other day: "It is very delightful to feel the comradeship of spirit which is indicated by a gathering like this. You are quite right in saying that I do recognize the sanction of religion in these times of perplexity, with matters so large to settle that no man can feel that his mind can compass them. *I think one would go crazy if he did not believe in Providence.* It would be a maze without a clue. Unless there were some Supreme evidence, we would despair of the results of human counsel."

This, then, is the time for faith. It is, moreover, the opportunity of the Church of God to translate her faith into good works. If the Church has any influence upon human relationships, *now is her great chance to exert that influence.* The cause simply dare not be lost. To lose would mean that "the whole bestial and barbaric hate business" would again be tumbled loose in the world.

In the face of all the thunders of greed and jealousy and selfishness, we must believe that the new day of fellowship and confederation is at hand, and we must *pray fervently and work unceasingly to achieve this international compact for potent justice and potential peace*. All believers in God and lovers of man must stand together for a new world order "based on the Christ ideal of justice, co-operation, brotherhood, and service."

If we grow faint with fear, why not turn again to the Christmas message of our President, cabled from Paris:

"I hope that it will cheer the people at home to know that I find their boys over here in fine form and in fine spirits, esteemed by all those with whom they have been associated in the war and trusted wherever they go. And they will, also, I am sure, be cheered by the knowledge of the fact that throughout the great nations with which we have been associated in this war *public opinion strongly sustains all proposals for a just and lasting peace.*"

"Glad prophecy! to this at last,
The Reader said, shall all things come.
Forgotten be the bugle's blast
And battle music of the drum.
A little while the world may run
Its old, mad way, with needle gun
And iron-clad. But Truth at last shall reign.
The cradle song of Christ was never sung in vain!"

* * *

STAYING THE PLAGUES

The maxim that "cleanliness is next to godliness" may not be found in so many words in "the Good Book," as some folks suppose, but the idea it teaches is undoubtedly there. Whether you observe next Lord's Day as "Health Sunday" or not, it is certainly proper and profitable at the beginning of a new year to pay some attention to the value of hygiene and sanitation, and the Christian duty of cleaning up the chief sources of infection and contagion to prevent the needless spread of disease. "Salvation," said Phillips Brooks, "is *health*." This includes not only moral and spiritual, but also physical health. It is the clear teaching of the Word of God that we should not only pray Him to stay the plagues which devastate the earth, but that we should "work together with God" in order to keep the world as clean and wholesome as possible. Perhaps there is no more conclusive proof of human folly than is to be found in the black record of preventable diseases which have taken their toll of so many millions. Much progress has been made in recent years in fighting the "White Plague" of Tuberculosis, and increasing knowledge with regard to the germ theory of disease has undoubtedly made some folks more conscientious and cautious. But the impunity with which the most fervent appeals against public expectoration and unguarded coughing and sneezing, for example, are disregarded, shows how much more progress will have to be made before the majority of people reveal a brotherly spirit in this important matter.

An investigating committee in one of our cities reported the other day that many of the restaurants were so dirty that they were "not fit for a dog to eat in." Those who have given consideration to this subject know how sadly true this statement is with reference to a great many cities. It would be a public benefaction if there were a general cleaning up, moreover, of the soda-fountains, the dairies, creameries and other places wherein milk and milk products are handled. We are convinced that this is one of the chief causes of infection and has done more damage than we recognize. Indeed, the filthy condition of many of these places where the masses eat and drink and buy food is absolutely lamentable. The marvel is that epidemics are not more numerous and deadly.

That people in civilized communities should be willing to put up with such an unsanitary condition of affairs seems incomprehensible. Is it possible that the Church of

Christ is not interested in this duty of removing the filth that destroys so many lives?

With reference to the fight against the terrible "Black Plague," Mr. Raymond B. Fosdick says, in a remarkable article in *The New Republic*, that "when the history of America's participation in the Great War comes to be written, *no finer achievement will be recorded to her credit than the unending battle against sex indulgence and venereal disease in the Army.*" This was all the more admirable with regard to the measures taken by General Pershing to protect the American Expeditionary Forces, inasmuch as they were serving in an atmosphere where the repression of prostitution was regarded as "a species of naive idealism" which to the sophisticated simply revealed a lack of knowledge and experience. So sincerely was this belief held in France that "prostitution facilities for our soldiers were officially offered to the American High Command." But the facts give *overwhelming proof of the soundness of the American policy*. The statistics filed at General Headquarters were used as "a basis in determining the efficiency of each commander and the suitability of his continuing in command." This, together with the idealism of the leadership, proved so adequate a stimulus in promoting continence and in keeping down the rate of social disease, that when the members of the A. E. F. return to their homes they will come "with no scars except those won in honorable conflict," because America has been far-sighted and idealistic enough "to undertake to fight an unseen enemy and, in the face of tremendous odds, to win a victory over it as notable, in proportion, as the victory forced from the Central Powers."

Christians of America, shall we *finish the fight, or allow the days of peace to undo what the discipline of war has accomplished in making American manhood clean?* The fact that five-sixths of all the venereal disease in the Army was brought there from civil life adds terrific poignancy to President Wilson's grave note of warning: "It is not an *army* we have to make fit; it is a Nation." It is high time to brush aside all remaining false modesty which prevents a free discussion of this menace and a fair fight against it. The obstinate resistance of those who profit by commercialized vice is not so perilous as the prudery and obscurantism of those who ought to be valiant warriors in the war to make our American cities at least as safe as the military camps. Secretary Daniels declares: "One of the compensations for the tragedy of war is the fact that an enlightened opinion is behind the organized campaign to protect the youth against venereal diseases. It is worse than cancer, more deadly than tuberculosis, more loathsome than cholera. The campaign begun in war to insure military fitness of men for fighting is *quite as necessary to save men for civil efficiency.*" Let us rejoice that our Government is undertaking the task of pushing this "holy campaign." It must be the hope and aim of the Christian Church to lend all possible aid to rid the nation of the brothel as well as the saloon.

* * *

AN UNWORTHY ASPERSION

The Presbyterian refers to the recent call of the First Presbyterian Church of New York to Dr. John Timothy Stone, of Chicago, as a "spiritual phenomenon" worthy of the attention of the whole Church as a "clear evidence that New York City is not satisfied with its former destructive criticism and liberal doctrines, but is seeking a man of sound faith and big heart, who believes the Bible with all his soul and worships his Lord Jesus Christ as his God and Saviour." This intimation that a city in which men like Jowett, Coffin, Merrill, Alexander, Parkhurst, Duffield, Martin, Watson, Mendenhall, MacKay, Work, Russell, Evans, and a host of other faithful Presbyterian preachers have been filling pulpits for years has been getting stones instead of bread is unworthy even of *The Presbyterian*. Dr. Stone's declination of the call seems to leave the benighted metropolis in Stygian darkness, but we sus-

pect the cause of Christ will continue to thrive even though a Union Theological Seminary Professor has been challenged to meet the present crisis in the Old First Church. One who has been privileged to come into close touch with members of New York Presbytery is tempted to wonder whether any other Presbytery in America contains a body of men more truly loyal to Jesus Christ. At any rate, such invidious remarks belong to the dark ages.

* * *

SHALL WE SUBMIT TO A "SLUMP?"

We have frequently referred in recent days to the white flame of sacrifice and agony by which the world has been tried and cleansed—and have asked whether the men who have revealed such spiritual exaltation are likely to sink back once more to crass materialism, now that the war is over, or whether the women who have wrought so nobly will again be satisfied with the baubles of unreality. Some say such a "slump" in morals and spirituality is inevitable after a great war, and is even now in evidence. Others cannot believe that the world will fail to profit by its suf-

fering and its heroic service during these months of testing. Whatever the situation, the Church faces a grave duty, upon every follower of Christ rests a sacred responsibility. You will be interested in the judgments submitted by some thoughtful contributors, which we are glad to give you this week and next week.

Whatever the menacing dangers of this hour, THE MESSENGER is sure that it is no time to yield to the fatalistic cry that we must expect a decline in religious interest and make the best of it by "marking time" until a better day shall dawn. Much less excusable would it be to *retreat before the enemy even by one inch*. How our hearts thrill at the thought of Chateau-Thierry, and the manly protest of that American officer to the effect that the Yanks "were not accustomed to retreat and would not understand such an order." *It is the hour to sound the advance all along the line, and to fight harder than we have ever fought before to establish the Kingdom of God on earth*. The boys who are coming back from the trenches would have the right to despise us if we failed to do this in these days so big with destiny.

COMMUNICATIONS

THE CHURCH'S CASUALTY LIST

BY THE REV. J. ALBERT EYLER

It is neither surprising nor unnatural that by the army in the field, we should be reminded of our Church members. Have we not often thought of the Church of Jesus Christ as an army? Are we not justified in singing "Soldiers of Christ, Arise" and "Onward, Christian Soldiers"? We believe it to be true that "Like a Mighty Army Moves the Church of God" and that "Christ the Royal Captain Leads Against the Foe." The foe is a very wicked one, a very subtle one, a very strongly entrenched one. There are many apt comparisons between the army of the Church and the army of the Republic. Indeed, when an army is animated by the high and noble principles which have animated our American army it is hard to distinguish between the conflict which that army has been waging and the one which the Church is waging. There is a very real sense in which the work of our army has been a bit of practical Christianity. Our boys have been fighting to make real the ideals which the Church has preached and for which Christians have been praying. We cannot, with any advantage, use force to compel men to do good, but there come times when it is necessary to use force to prevent bad men from doing evil. Such a time has been upon us recently and, thank God, there have not been lacking those who were willing to make any sacrifice necessary in order to halt and to bind the workers of iniquity.

Just now we are concerned with certain comparisons which are suggested by the reading of the daily casualty lists which appear in our papers. We are impressed by the fact that both in the case of the army of Christ and the army of the Republic, there is a big job to be done and the successful carrying out of that task means that at all times the ranks must be kept full. The earnest prayer of Jesus was that He should not lose one of those who had enlisted under Him. And when one proved a traitor and went over to the enemy and the enemy came to take Him away, His whole concern was for His little company that they be not molested. Today each congregation might well be thought of as a company in the great Army that is battling against sin. Some companies are stronger than others. The thing fundamental is that

each company be as strong as it ought to be—that when the roll is called for service, every man and woman on that roll be ready and fit to give battle. When only a few of those whose names appear on a Church roll answer the call for service it is evident that Christ's battles must be won by some other company.

We can imagine that every captain scans with eagerness his casualty list, to the end that as many as possible of those on it may be returned to the line and also that as for the future the list may be kept as low as possible. That is our desire just now in scanning the Church's casualty list.

I pick up the paper and I read: "KILLED IN ACTION." I note that it represents but a small part of the entire list. We are always glad for that. So we look over the Church roll and we find there the names of those who will never again answer to their names when that roll is called. Some of them, perhaps, have been "Killed in Action." Many are they who have laid down their lives through faithfulness to the Master's cause. What more fitting epitaph for men like Livingstone, Morrison, Carey, or for our own Miss Ziemer, than to write "Killed in Action"? Fortunate the Church that has such consecrated workers, workers so forgetful of self, so eager to be of service in the Master's cause, that when the summons comes for them to "join the innumerable caravan" they would deserve to have written of them: "Killed in Action!"

There is a larger list. It is under the heading: "WOUNDED SEVERELY." That means that they are out of action; that they do not answer when the roll is called; that they are lost, for the time being, to the company; that some one must look after them and try to nurse them back to fitness for service. We have them on our Church roll. They are not dead, but they are not with us. Their places are vacant. We communicate with them and we find that they have been "Severely Wounded." At such and such a meeting, or place, this was said or done, this member or that one has said or done this or that and now they are "hurt" and they "are not coming back, either." Maybe it was the preacher who

said something that hurt. But surely enough they are on the casualty list—"Wounded Severely."

Now to those on the "severely wounded" list in the army, we give the most careful nursing—both because they deserve it for past services rendered, and because we will need them again "on the line." But every soldier must help his nurse and his doctor and he must be possessed of a spirit that desires to get back SOON. In the Church that spirit of desiring to get back SOON is the most important item of all. Let us take for granted that the wound was real and that it was undeserved. The essential thing is that every Church member be more in earnest about fighting the common enemy of mankind—that he be willing to take his personal wounds as the great Captain took His—out unto the line; to refuse to let any thoughtless person put him out of action; to say to himself, "my Church needs me so much that I am going to be in my place doing my best, regardless of what other people may say about me." That is the ideal. Perhaps until we approach more nearly the ideal it will be necessary for pastors and earnest workers in the Church to devote time that ought to be used otherwise, to *the nursing of those who are either seriously wounded, or think that they are.* We will do this both out of recognition for their past services and because we need them on the "line."

I note another class. They are the WOUNDED SLIGHTLY. Probably they will get well, but they are out of action for the time being and when they come back it is probable that their services will be impaired. Yes, we have them in the Church, too—those who drop out for a few Sundays because they have been hurt, and when they do come back it is for partial service only. "I'll come, but I'll not teach a class in the Sunday School"—because of some remark that has been made. "I'll come, but I'll not sing in the choir any more; I'll come, but I'll

not serve on any committees." And so we might go on enumerating. Would that, for the sake of the Master's cause, the slightly wounded would forget their wounds and SERVE.

There are those who are "MISSING IN ACTION." What pastor does not have them? A little while ago they were in the thick of the fight with us. Today they are missing. "The place that knew them once knows them no more." We search for them eagerly and earnestly and many of them are located "IN ENEMY PRISON CAMPS." The common enemy against whom we have been fighting has carried them off. He has them bound and at his mercy. How sad that some Church members are thus to be located! They had been active in time past, but like the "good seed that fell among thorns, the cares of this world, the deceitfulness of riches and the lust of other things" have carried them off from the Church and made of them prisoners. Perhaps the case with them is as the case with the prisoner of war—they cannot return if they would. *The problem now is for the army to defeat the enemy and rescue them.* Their arms have been taken from them; their will power has been so weakened that they can no longer "put up a good fight." The problem now is one for the Christian Army. It is for us, with renewed determination, to give battle to the enemy—to use our utmost endeavor to conquer the liquor traffic, the spirit of worldliness and those other enemies of mankind that have captured and rendered helpless our one time brothers.

Sometimes the casualty list is REVISED, and names that were "formerly reported as missing in action or severely wounded" are now reported as "RETURNED TO ACTION." May this number be a large one on the Church's Casualty list!

Bedford, Pa.

SYMPOSIUM: Is a "Slump" in Morals and Religion Inevitable After the War?

WILL THERE BE A RELIGIOUS REVIVAL OR A RELIGIOUS DECLINE AFTER THE WAR?

BY THE REV. E. E. KRESGE, PH. D.

Whether there will be a religious decline or a religious revival after the war will, in my judgment, depend upon whether or not the moral and religious forces of the world will take advantage of certain favorable conditions that have been created by this great conflict.

It is very important that we should disabuse our minds of the illusive hope, which some good brethren seem to entertain, that a religious revival will come of itself,—that it will come as the inevitable result of the war which was fought and won in the interests of a just and holy cause. Such a thing never happened before, and there is no reasonable ground for the hope that it is going to happen now. The reconstruction periods of past wars have, almost without exception, been periods of religious decline rather than of religious revivals. Wars have left the belligerent countries impoverished, the soldiery demoralized, and the civilian population debilitated and embittered. During the reconstruction periods of most wars the energies of the vanquished people were spent in efforts to regain their material losses, while the victors busied themselves in safeguarding their material gains. Such an atmosphere is not conducive to religious revivals. Dr. Charles E. Jefferson, of the Broadway Tabernacle, New York City, some time ago made the statement that there never was a religious revival during a great war nor immediately after a great war. History will very probably repeat itself in this respect, *unless the moral and religious forces of the world will wisely guard against it.*

We agree with the most optimistic that this was a

unique war. It has stimulated the moral sense and enlisted the religious support of mankind as no other war of history has done. We are aware that more was done in this war than in any other to counteract the immoral and brutalizing effects of warfare upon the soldiers. Vast sums of money were cheerfully contributed and wisely spent to keep the boys pure in heart as well as sound in body. We greatly appreciate the efforts of our Government to send every boy back to his mother and his sweetheart as clean as he was when they gave him up. Such efforts to conserve the moral life of the army were unknown in past wars. We have rejoiced over the reports that the people of all the belligerent countries have attended the services of the Church more assiduously during the war than for a long time past,—that the boys carried New Testaments in their pockets on the battlefields and said their prayers in the trenches,—that faith in spiritual realities in general and in immortality in particular has been revived,—and that people of all classes have suddenly shown an unprecedented spirit of liberality. But let us not be deceived. Let us not take too much for granted. *The war has not changed human nature for the better.* No war ever did that. It is not the nature of the discipline of war to do that. There is nothing at all in any of the moral and religious phenomena that have been reported to indicate that there is going to be a religious revival as an inevitable by-product of the war. We must not be set "at ease in Zion" by the hope that there is going to be a religious revival apart from the immediate, the strenuous, and the united efforts of the moral and religious forces of the world to create one. It was an extraordinary condition that caused these moral and religious effects which have been noted; and the removal of the

cause will mean the speedy end of the effects unless judicious efforts will be made to conserve what was thus temporarily gained. The war, with its appalling sacrifices, has given the world a severe shock; and the sudden rise of the moral temperature of the world was simply due to this shock, and not to any radical change that has been wrought in the world's soul. This sudden rise in the moral temperature of the world can be utilized for good if we will act immediately and wisely; but there is danger that in the reaction which usually follows such an abnormal condition the temperature may fall below normal. Such a thing would mean a religious "slump" instead of a revival; and we must guard against such a possibility.

But we must not fail to see, on the other hand, that there is *an unprecedented opportunity at hand for a real revival*. Certain conditions have been created, and certain principles have been accentuated by the war, which can be used to bring about the most significant reconstruction in religion and morality since the days of the Protestant Reformation. Space will permit a mere reference to a little of the material that is at hand for the Church to use in reconstructing her programme for the future.

And, first, the Church must not fail to utilize the momentarily significant fact that never before in the history of the world was the fundamental fallacy of the militaristic philosophy of the state and of "the jungle theory" of progress so forcibly demonstrated. Never before in the history of the world did the true and the false philosophy of human progress stand in such clear contrast. Never before was the truth of the Calvary theory of progress so universally recognized. Jesus Christ said: "And I, if I be lifted up from the earth, will draw all men unto Myself." By this He meant that He would ultimately conquer the world by the ideals of love, service, and sacrifice. These are the only weapons by means of which the Christian religion would conquer the world. It deals only with ideals. But military philosophy and jungle ethics, on the contrary, deal only with physical force. This philosophy has scorned ideals as impractical and wholly inadequate in matters of real life. Military philosophy, from the days of ancient Babylon to modern Prussia, has built up the state on the assumption that victory always comes to the party with the biggest guns, that might always determines what is right, and that ideals always vanish at the sound of the cannon. The world of politics and of business has been reared on this jungle theory of progress rather than on the Calvary theory. In 1914 began the tragic conflict for world-supremacy between brute force and ideals, *between the spirit of the jungle and the spirit of Calvary*, between the philosophy which says that victory has always come to the physically strongest, and that philosophy which says that victory will ultimately come through the might of persistent ideals; and the hitherto-scorned and seemingly helpless ideals won. It may be argued, to the contrary, that it was not ideals that triumphed over Germany, but the preponderance of physical force through the entrance of the United States into the conflict. But we ask: was it not the ideals of eternal justice and fair play, of universal brotherhood and the inalienable rights of mankind, that forced the United States into the conflict? And was it not these ideals that cast her mighty physical strength on the sides of the Allies, who were animated by the same ideals? It was a struggle in which the ideals of religion and morality won the victory over that pernicious philosophy of state which, for six thousand years, made a slaughter-house of the world. It was a victory of the ideals of religion and morality over that false philosophy of progress which had hitherto deluded the better judgment of mankind. The fruits of this moral victory we must not allow to go to waste. The Church and the moral forces of the world must insist that the world be reconstructed on the basis of the ideals for which these appalling sacrifices were made, and not again in accordance with the ethics of the jungle which will arm each nation against all

the others. In the practical demonstration of the fallacy of the immoral doctrine of the survival of the physically strongest is material which the Church can utilize in the interest of true religion.

In the second place there is the possibility of great good coming out of the critical self-examination which the war has forced upon the Church, and the consequent confession of her shortcomings. The Christian Church has been led to see and forced to confess that *her message and her ministry have not been as effective in the political, social, and economic life of the world as they should have been*. The world was rushing on to shipwreck on the shoals of materialism, mammonism, and practical atheism; and the Church had created scarcely a ripple to prevent it. The Church had saved many individuals, but she had failed to save the world. We have been made to see, as we never saw it before, that the simple Christianity of the Gospels, which is so rich in social leaven, was left go to seed in an impracticable *other-worldism*, a divisive *dogmatism*, and a soulless *ecclesiasticism*. An ever increasing host of Christians is beginning to see and to confess that too much time was devoted to the magical inoculation of individuals against sin, and that too little energy was spent in removing the physical and social conditions that breed sin,—that too much time was spent in getting individuals safely out of this evil world into Heaven, while too little effort was made to make the world a better place in which to live. The average Christian lived under the comforting, but socially enervating, delusion that the requirements of religion were exhausted when he went to Church on Sunday, repeated the Creeds, and paid his Church dues. The Church has been made to see, as she never saw it before, that she failed to inject the lofty ideals to which she had fallen heir into the political, the social, and the economic life of the world. Ideals have power to change the world only as they become incarnated in men and in institutions. The war has also helped the Protestant Christian Church to see and penitently to confess *the wasteful and debilitating effects of her multitudinous divisions*. She is confessing not only her guilt in perpetuating her purely individualistic conception of religion far on into the social era, but she is also lamenting the fact that she never spoke with one voice on any big subject, nor labored with united hands at any world-task. In this critical self-examination of the Church and the consequent penitent confession of her shortcomings is hope for a real revival of religion. This great struggle has helped the Church to find her soul; and God forbid that she should lose it again in doing little things!

And, finally, the war has accentuated many issues and principles which the Church can utilize to good advantage in this revival of religion which ought to come. The war has helped a great host of people to see and freely to speak about many important things which a small number of people were criticised for seeing and speaking about before. Never before was the profiteering spirit in individuals and in institutions so universally recognized and so vigorously condemned as during this war. Never before was that brutal selfishness, which enriches itself at the expense of the public welfare so vehemently condemned. Never before were the evils of class antagonism and the wastefulness of class competition so clearly seen by so great a host of people. For the first time in my memory was there anything like public sentiment against the able-bodied men and women, those social parasites, who live well without doing any kind of necessary work. The war has also clearly shown the need of widening the scope and of stiffening the back-bone of government. The war has shown our age the foolishness of mammon worship and the moral fatalism of our materialistic idolatry. Out of this shipwreck of a mammonistic age there comes, at least for the time being, *a profounder faith in spiritual things and a keener sense of moral values*. In these religious and semi-religious by-products of this titanic struggle between opposing world-forces is a wealth of material which the

Christian Church can use to good advantage. Here is her opportunity; and woe to her if she will neglect it!

Allentown, Pa.

THE CHURCH CHALLENGED TO A SUPREME TASK

BY THE REV. A. C. SHUMAN, D. D.

The great war has ended, but the mightiest task in human history faces the Church of Jesus Christ to-day. To provide the spiritual equivalent of the stupendous material forces released in the world by the war, the Church, in all her great denominations, must project a program of extension and enlargement on a vast and comprehensive scale. It would be a tragedy unspeakable if we should win the war and after all *fail to conserve the great spiritual asset which has resulted*. Having shaken off the nightmare of German rationalism and militarism, men have recovered the lost sense of the supernatural. The belief is general that the war was providentially ended.

Will a serious moral and spiritual decline now follow the war? Not if the Lord can have His way. He has made the Church an emergency institution. He has issued His marching orders. Will there be a slump in morals and spirituality? Not if men and women truly and loyally meet the claims of the Church. Not if we keep the flag and the Cross close together.

Are the issues of this war not enough to summon the Church to do her utmost in this period of reconstruction and world redemption? The world is in distress. Tens of thousands of our sick and wounded need nursing and cheer. Broken lives must be rebuilt. Counsel, encouragement, comfort and protection must be given to destitute millions. Civilization is now fighting for its life. The world has reached the place where it cannot "carry on" without the Christian religion. A new world must be built, based on righteousness, ruled by justice, blessed by peace, and sustained by "good-will to men."

One thing is certain which should cheer every Christian. It is the way the Gospel meets the case. Christianity was instituted for emergency work. The Church was built for the storm hours of life. We are living under the very conditions which produced the New Testament. We are breathing the very atmosphere breathed by the men who founded the Christian Church. May we not expect God to do to-day what He did in Apostolic days?

Certainly, but if our Christianity is to survive these times of fierce testing, it must be *courageous*. A timid program will get us nowhere. The world has begun to think and plan in big figures. It spends billions where it used to spend millions. The call for spiritual leaders will tax the resources of the Christian Church as never before. She must be ready to furnish them and support them on a scale never dreamed of before. Where there are hundreds of workers now, there must be thousands; and thousands of dollars must become millions. America did not fail to give millions of men and women, billions of money and materials to win the war. She must now through the inspiration of the Church and the leadership of Christianity give thousands of men and women and millions of dollars to keep and develop what the war has achieved for the world—the open door into the "No Man's Land of Spiritual Conquest."

The Church must be harnessed to definite tasks; double the communicant membership; secure at least one candidate for the ministry from each congregation; provide efficient training for Bible School teachers; adopt systematic and proportionate giving through the Every Member Canvass; enlist every woman of the Church in Woman's Missionary organizations; see that every member is a subscriber to a Church periodical; organize Young People's Societies for Christian service.

With a definite program or goal set, the Church that is to win must be *confident*. The Church must be certain

of victory. A halting attitude spells doom. Surely with God as our Ally, there can be no such thing as failure. Look at the Apostles in their great drives. They were few in number, but there was no vacillation. They never made any provision for failure. *They attempted the impossible and accomplished it.* They had only one line, because they never contemplated retreat. They did their work so well that the world of their day heard the message.

This war has placed fresh emphasis on the importance of *proclaiming the Gospel*. This is no time to retrench in Foreign Missions. The greatest war measure that can be promoted is to make Christ known. To quote Secretary Baker: "It is more important for us to win the world than to win the war." The Gospel seems to have been made for the very days that have come upon us.

Let us pray that the Church may come out of this war bigger and better, wider of vision, deeper of consecration, more apostolic. The Apostles proclaimed the *essentials*. They preached the Atonement, not a theory of it; the Savior, not His theology; the Resurrection, not an explanation of it.

For a long time the Hun fooled us. We thought he was a scholar. We have since found out that there is something better than German rationalism. *Jesus wanted to make God known; so He served.* But there came a time when, in order to make Him known in all the fullness of His love, He had to go to the Cross. So every privilege we enjoy to-day has been bought with a price. *Somebody* has paid for it, and the price is usually blood.

Men may be glorious in war. After a charge a wounded American, who was fighting with the troops in France, exclaimed: "We went 'Over the top' at five o'clock, and I was not hit till nine. They were the greatest four hours of my life." Where was the glory there? In war? No; in the spirit of the man,—and that spirit is no specialty of war. It was this spirit of Christianity that made the martyrs, reformers and missionaries of the previous centuries. *It is this spirit that we need to-day, and must have, if we are to save the world.* Christ has issued our marching orders. Surely the issues are sublime enough to summon all Churchmen to such a sacrificial service as should match the heroism of our soldiers on the battlefield.

Tiffin, Ohio.

WHAT OF THE CHURCH—NOW?

BY O. G. HERBRECHT, M. A., B. D.

Some one has remarked upon what seemed to him a strange phenomenon of the commonplace to which a certain preacher sank after delivering a most eloquent sermon; once out of the pulpit, his conversation became simple, almost platitudinous. But his critic had not learned the reaction that comes after a great effort, leaving a man weary and weak. He had not read with intelligent appreciation the experience of the disciples, who, coming from the great exaltation of the transfigured Christ, returned to the sick and needy—and failed utterly. The anxious father had to bring his devil-ridden son to the Master and say, "I besought Thy disciples to cast it out, but THEY COULD NOT."

They who think a little deeper than the average, who well understand this law of exaltation and weariness, are asking, "What of the Church—NOW?" Now that the war is ended; now that the height to which Christian service has been lifted in the past four years is surmounted; now that the descent to the commonplace is once more to begin? Will history repeat itself, and there be a religious indifference such as every other war has brought? Has the Church's greatest battle just commenced—now that the world is speaking peace? Religion has been defined in bold terms and lived in magnificent ways of sacrifice. Now that the tension is relaxed, will there be, in addition to the problem of reconstruction in theology, in

social service and religious forms, that of arresting a wave of spiritual indifference?

This war, which has been exceptional in so many things, has already touched the religious life of the nation. We have witnessed a new birth of *spiritual unity*. Catholic and Protestant have worked side by side in camp and field; old barriers have been burned away. We have been astounded, too, at the *liberal interpretation* given to Christianity by the Chaplains in the dug-outs, and the clergy in the home-pulpits. The lines formerly drawn between right and wrong, Christian and unChristian, have disappeared under a great avalanche of liberalism. The cigarette and the pack of cards were carried by the same hand which brought the New Testament to the "boys over there." The Y. M. C. A.'s, in war camp communities, shelved their moral restrictions in favor of the "boys," and allowed coarseness and profanity unrebuked in their lobbies. And to one whose heart grew anxious with these things, the answer was made, "We cannot help ourselves; we must meet the condition of the times."

These are mentioned merely to illustrate how completely the old standards of religion are being wiped out. If it means anything for the Church NOW, it is that we have the task of *re-defining the boundaries between godliness and ungodliness*; and this will involve a confession that we have erred—either all these years previous to the war, or now, because we were swept off our feet by the rush of sentiment, patriotically inspired. The chaplains tell us that the "boys" have taken an unheard of interest in religion and that the Church will have to shape her creeds and forms according to these new standards set by the army. Frankly, it is the demand for a Christianity reconstructed in terms of human nature. It is theology from earth to sky, and not from God to men.

The significance of all this is plain. The Church is not in danger of a moral or religious slump from now on. SHE HAS ALREADY FACED THAT VERY SITUATION FOR THE LAST TWELVE MONTHS. Here is where this war will write a different history than its predecessors. The Americans have been called a people of one idea, and when the war came America remembered only her army and navy—America forgot to go to Church! Attendance suffered far beyond the normal decrease due to enlistment. Everywhere "war work" became the ruling passion. In war camp community centers the young people were so busy entertaining the soldier boys with dinners, picnics, etc., that no time was left for Sunday School and Church. Whatever may be true of religious awakening among the soldiers in camp or field, they who remained at home, promptly and with suspicious celerity, as though they had long waited for the chance, relegated the Kingdom of Heaven to third or fourth place. Personal investigation and inquiry found this to be the prevailing condition in the Church West and East. Christian *service* in terms of war work, was gladly rendered; but Christian *worship* was forgotten. And the Church is facing the task, right now, of re-creating a spiritual interest, and teaching again that Christianity is a LIFE, of which social service is but one activity. It is a task that will tax the strength of the Church. There is in it that which Fosdick calls a "challenge of the present crisis." Mazzini was right when he said, "The morrow of victory is more perilous than its eve," and Clemenceau equally so when he said to the Senators of France, "We are now coming to a difficult time. It is harder to win peace than to win war." Great as has been the work of the Church in this war, even greater work must she do if she is to lift again the religious tone of the masses to heights of spiritual appreciation and fervor. And of this I am convinced: *Her program does not lie in the surrender of all truth inherited or discovered before the war, to the liberal and loose standards of an unspiritual soldiery or citizenry.*

If by bloodshed we have been more closely knit in the bonds of brotherhood, let the denomination rejoice. If "somewhere in France" we have lost bigotry and religious conceit, let us not seek it again. But "not every spirit is

of God," and even those which come to us from the battlefields of the world where our loved ones lie slain, let us "try"—if they "be of God." The Church must not emphasize social service less, but spiritual service more. Harmful habits and religious disrespect are not consistent Christianity just because they are encased in a uniform. Right is right and wrong is wrong, regardless of war. Moral issues cannot be decided by war—or anything else. They are fixed by the very law of their being. Even God cannot change them. The Church must not be swept off her feet. There is but one remedy against the current religious indifference, and it lies in the uplifting of the eternal Christ in the hearts of men. EVANGELISM MUST BE THE GREAT KEYNOTE OF THE CHURCH'S WORK—BEGINNING NOW. There is room, even in this day of modern thought, for the counsel of the prophet, "Thus saith Jehovah, Stand ye in the way and see and ask for the old paths, where is the good way; and walk therein, and ye shall find rest unto your souls."

Des Moines, Iowa.

THE SLUMP

BY A. FRANK PARSON

On the minute, according to sidereal time, Halley's comet swung his tail among the constellations and brushed the faces of the planets with its nucleus, proving the truth of a century old prediction. The spiritual slump is on. It's ahead of time: has been here, unheralded for many moons. He that has eyes to see has witnessed it. He that has a heart to feel deplores the *widespread plague of lowered spiritual temperature*. He that has registered the determination to help stay it, after all, is as helpless as Mrs. Parthington with her broom, for even prayer appears little better than a hand-bellows to fan back the trade-winds of a general worldliness that are blowing everywhere.

I am one of the disillusionized. *I had hoped for a spontaneous and automatic revival of a true type of spiritual religion.* The war would bring this as a by-product. Had not suffering steadied the leaders and steeled the rank and file into willing sacrifice? And then the boys would come back and go "over the top" and swing the Churches with them. It would be altogether glorious to witness this splendid advance of the host of the Lord led by our fire-baptized men! People would crowd the courts of Zion. Missionary giving would go forward by leaps and bounds. So I believed, perhaps because I thus hoped; therefore, I predicted this and much more. I was ready to chant the Nunc Dimittis.

But the revival has not materialized. Instead, I see persons embittered against the Government and slapping the cheek of the Church because we preachers did not help keep their sons at home with false oaths. I hear the hoarders singing the song of the lotus-eaters and blistering the Church for not preventing the war. I note families that have been grievously chastened by the influenza plague openly cursing the Church because the Church's God did not spare them, who had done so much to support it. I have met persons cutting the coupons from Liberty Bonds they were coerced into buying and damning the outstretched tincup into which the Church asked them to drop a few coppers for Armenian relief, or missionaries' support in Alaska, Hong Kong, and Hunan. I preach to empty pews where even "the faithful" welcome the pretext of a cold in the head to excuse a chill at the heart. I preach with passionate fervor—like a drowning man shouting for a rope—and the concerned inquire as to my health. I pray with all the faith I can muster, and a chorus of coughs and the diapason of shuffling feet advise me that the three minutes are up and that the "Amen" is due. I work in a room with twelve others, where we sit around five tables, two filing cabinets and a typewriter. They are Church members, non-Christians, moralists, self-sufficients, and Jews. Wages and raises, men and women, dress and eats, the movies and the weekly dance at the club, all syncopated with stories from the Smut Set are freely and loudly discussed, and when I presume to introduce the sub-

ject of Christianity, some one begins whistling "After the Ball is Over."

The boys are coming home, but not to Sunday School and the Church service. They have worshipped God in the great out-of-doors. When we shall urge the beauty of worship in the house of God they will dismiss us with "the glory of the trenches." I am very dubious of the prodigious wonders the rank and file of these boys will work in the Church.

Then, too, many a preacher is blind and still hangs to the theological speculations of the Middle Ages and frowns upon the note of social service and human brotherhood. Said one, "I don't preach about the war. I am judiciously silent; let the kids tackle it." Said a woman with pro-German leanings: "They tell me that Rev. Mr. _____ does not even pray for the boys 'over there': that's the Church I want to attend." Fate, fixed and absolute, bap-

tismal regeneration, the apostolic succession, Galesburg rules, the geography of the restored Palestine, these are husks to offer the people, now that infinite sacrifices have been made in the name of humanity to make this old brier-cursed and bramble-sown earth a bit more like Paradise. Too many of our preachers are out of tune with the international pitch—"peace among men in whom God is well pleased."

Is the slump coming? It's here; not because of the few symptoms I have enumerated, but because of a hundred more. What is worrying me is how to shift this incubus of religious indifference and preoccupation with earthly things. What is the lever, where is the fulcrum that human power can use, and where shall we stand to get the proper purchase to roll into the sea this weight that rests upon humanity? I know not; but I blindly hope and passionately believe that the dawn will come—sometime.

HOME AND YOUNG FOLKS

A HOME WITHOUT A BIBLE

What is home without a Bible?

'Tis a home where day is night,
Starless night, for o'er life's pathway
Heaven can shed no kindly light.

What is home without a Bible?

'Tis a home where daily bread
For the body is provided,
But the soul is never fed.

What is home without a Bible?

'Tis a family out at sea,
Compass lost and rudder broken,
Drifting, drifting, thoughtlessly.

What is home without a Bible?

List! and ponder while I speak:
'Tis a home with Bibles in it,
But not opened once a week!

Monday comes and goes, and Tuesday
Comes and goes, and Wednesday, too;
Thursday, Friday, Saturday, Sunday,
Book forgotten whole week through!

Lost! The Bible!
Lost! Its teachings;
Lost! Its help each day in seven;
Lost! To live by!
Lost! To die by!
Lost! What's lost?
The way to heaven!

C. D. Meigs

TREES

A Poem by Joyce Kilmer

("This gallant and graceful spirit came here face to face with the wonder of life and was moved to create. He now lies buried in a forest in France, having died heroically early in August. Even in these furious times a lover of poetry may call upon his harried fellow-men to pay tribute to this poet. He looked at a tree and made a great discovery, and no one who has read the poem that Joyce Kilmer made in celebration will ever look in wonder at a tree again without remembering what Kilmer said."—*The Outlook*.)

"I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain,
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree."

WOULD MY BOY'S LIFE SAVE A CONWELL?

By S. Elizabeth Landis

"Daddy, I do wish I were old enough to be a real soldier, so I could go over and fight in the trenches," grumbled an active Boy Scout one day.

"You can be a soldier here, my boy," replied his father.

"Why, how can I? There is no one to fight here!"

"Yes there is, and there are different ways of being a soldier. You can help win the war in many other ways besides fighting. Who, for example, does the greatest amount of work in your Boy Scout organization? Do you?"

"U-m-m-m-well—there's nothing special in that to work for."

"Come here, my boy. Have you ever heard the story of the force behind Russell Conwell's life of almost superhuman energy?"

"No, who's he?"

"Well, he's a great man. He was a captain in the Civil War. After that he became one of America's greatest clergymen. He not only preaches powerful sermons in the pulpit, but he has written many books—in fact, he's just had one published a few weeks ago, 'How a Soldier May Succeed After the War.' He has accomplished such a vast amount of work that he has often been asked how he can get so much more done than other persons. And do you know to what he has attributed it all?"

"No, Daddy."

"He attributed it to the story of his sword—how a boy, not much older than you, saved his most precious weapon, which he always kept hanging over his bed in a gold-cased scabbard—"

"Oh, Daddy, please tell me all about it," interrupted the boy, excitedly; and father narrated this interesting story:

During the Civil War, Russell Conwell enlisted at Readville, Massachusetts, while a student at Yale. Having been at college a year, he thought he knew everything anybody could know. When he came home

during his vacation, his father said to him: "My son, I notice that you do not go to Church any more."

Conwell replied, "No, father, I am not going any more. Why should I? I don't believe in the Bible anyhow."

His father exclaimed, "My son, I hope you are not getting away from your father's and your mother's God?"

Then he replied, "Father, you ought to consider that I've been away to college and know all about these things. You have never been to college. You are not expected to know. I am an agnostic. I have learned that I don't know anything about religion."

His father was broken-hearted to hear such a statement from his son, but he continued, "My son, I would rather you would keep the love of God than go to school and learn everything. I would rather see your body in the grave than to hear you have joined the atheists."

But Conwell told the truth. He had turned his back on Christ and the Church.

When he enlisted in the army another boy, John Ring, who was not much older than you, wanted to go with him. But Conwell didn't want him to go. He tried to frighten him, and said, "John, you should not go to war. You will be killed." John's mother was dead, and his father consented; so he went. One day, he came into Conwell's tent, took out his Bible and began to read. Conwell said sternly, "Oh no, John, you can't do that in my tent."

John told him it was his mother's Bible, and he promised her to read it every day. And with tears in his eyes he added, "I love you, Captain, but you are a very wicked man." After that, John always went into the sergeant's tent to read his Bible.

One time, when Conwell was called away on duty, an attack was made upon his fort in North Carolina. Pickett's men drove his men from camp. His troops fled across the river, and set the long trestle bridge on fire. When some had gotten across, John ran up to the orderly sergeant there, crying out, "Where is the Captain's sword?" The sergeant replied, "He has it on. Get out of the way!" But John referred to this gold sheathed sword, that was presented to Conwell at Springfield, Massachusetts, when he first went to war. It always hung on the center pole of his tent, and it was John's especial delight to polish it and keep it bright. Afraid that it had been left behind, he ran across the

bridge, in among the Confederate soldiers, right into the tent and pulled down this gold sheathed sword, that Conwell had promised to give his life to preserve, when it was presented to him. He managed to get about half way back across the burning bridge, when a Confederate captain shouted, "Tell the boy to jump into the river. Jump on either side. We will save him." But he did not hear them. When he came near the end of the bridge, his clothes were blazing high. He ran through the smoke, and flung himself out on the end of the abutment of the bridge, and the sword fell from his hands to the banks of the river. He was rolled into the water, and the fire washed out. But he was insensible, and died shortly afterwards. His last words were, "Will you tell the Captain that I saved his sword?"

When Conwell heard the story, he nearly followed him in an attack of brain fever. About six months later, when he was convalescing from a wound, he sent for a chaplain to come and pray him out of his sins. The chaplain's attempt seemed not to be very successful, but that same night Conwell said his heart was opened, and that no one could describe that instinctive hunger for the love of God and the warming of his needy heart which came to him there. But the sense of final forgiveness filled his soul with light.

John Ring's life—his adherence to what he believed to be right—had its influence in leading Conwell to God. But his death made his Captain feel solemnly obligated to repay the world for his loss.

Dr. Conwell still keeps hanging on the wall, over the head of his bed, the sword that John saved that day. Every morning when he kneels to pray, he says, "Lord, if Thou wilt help me to-day, I will do John Ring's work and my own work." So he's been trying to do two men's work—John's and his own—he says, in order that when he goes home to heaven he may say, "John, your life went out early, but I did the best that I could to make up for it. And if there is any special reason for the amount of work that I have done, it is this: I want to be able to say honestly each night that I have done your work to-day, John, as well as my own."

"Oh, daddy, may I help our Scoutmaster to do his work?" pleaded our Boy Scout, when he had pondered long over this story of a life transformed.

And father replied, "You may try, my little man."

BLUE MONDAY MUSINGS

A writer in the "Lutheran Church Work and Observer" is given to philosophizing. Here are a few of the results: "We have Methodists, Congregationalists, Baptists and Christian Scientists claiming large membership, but the largest Church body in America is the 'Somnambulists.' These sleep walkers represent 75 per cent. of all Church members! Their favorite hymn is 'Asleep in Jesus.' They give three cheers for the Flag more readily than three nickels for the Red Cross. Christ's feet bled from walking the Via Dolorosa, but these people stay away from Church on a rainy Sabbath because they fear moisture on the waving plumes of millinery. Also their patent-leather boots might crack. They hold that the best way to serve their Church is to leave their seats vacant for strangers who need salvation more than they do. The ancient Greeks traveled far 'to see Jesus,' but such a desire is 'Greek' to these people. They feel that the Lord should deeply appreciate it when such important personages show up on the Sabbath."

Nodd—"Are you sure your wife knows I'm going home to dinner with you?"

Todd—"Knows! Well, rather! Why, my dear fellow, I argued with her about it this morning for nearly half an hour."—**Life**

A WOMAN'S "IF"

If you can face the sun when all the others
Are sitting with their backs toward the light;
If you can look so nice that your own brothers
Admit that you find favor in their sight;
If you can talk, and not be always talking,
Or being screamed at, keep your tones quite low;
If you can do a good two hours' walking
And not complain of blisters on your toe;
If you can bear to see the socks you've knitted
Used by your swain to clean his motor bike;
Or smile to see your greatest rival fitted
With just the sort of costume that you'd like;
If you can buy a hat—a French "creation"—
A hat that puts all others in the shade,
And wear the hat, and cause a great sensation,
And never tell a soul how much you paid;
If you can cry and still remain attractive;
If you can see a joke and tell one, too;
If you can hear them talk, and stay inactive
If any scandal spreading there's to do;
If you can greet with every sign of pleasure
A man who eats his gravy with a knife—
He'll be convinced that you're a perfect treasure,
And what is more, he'll take you for his wife!

—F. H. H., in Ladies' Home Journal

WOULD YOUR SERVANTS WITNESS FOR YOU?

At a conference of Y. M. C. A. workers in China the celebrated evangelist Ding Li Mai made the startling remark that he was not sure that the greatest hindrance to the spread of Christianity in China might not be the way some missionaries treat their servants! He could have added that the way other missionaries treat their servants is a heavy argument for Christianity. But the fact that he could say this even in passing gives ground for thought. Probably all missionaries carry across the sea the prevailing home attitude toward household servants. Some, therefore, are doubtless severe, some are harsh even if kind, some are indifferent to the good of their servants if only they render the service demanded, while some are thoughtful and helpful. That is so here at home. Housewives are now entering the political field by the path of suffrage, but they can hardly fail to feel that their own particular branch of human relationship is about as chaotic and unsatisfactory as any in the social order. Many women would be willing, under necessity, to see their daughters enter clerical positions, industrial professions, mills and factories, but there has not crossed our knowledge a woman who would choose for her daughter to be a household servant. The avoidance of that calling by any one who can get away from it is familiar. It is only pretense not to understand the reasons. Household servants for the most part are not treated right, not treated as women of a house would want to be treated. Exceptions only bring out the ugly fact. Denials generally reveal a poor understanding of the treatment desired. And Ding Li Mai's meaning is good for America. Multitudes of employers have no vital concern for the welfare of their servants, and their lives furnish no argument for their religion in the daily round of life in which those servants see them. Families ought to be at their best in their own homes; instead, they are often worst there. The home is the final argument of the Christian faith, and it is an irresistible one in a multitude of cases.—**The Continent.**

A FLAG SONG

Oh our Country, well we love thee;
Love the banner borne above thee;
Fairest flag to winds unfurled:
Love its blue with stars of brightness,
Stripes of red and spotless whiteness:
Flag of Freedom for the world.

To our flag we homage render,
Joying in the fadeless splendor
Valorous deeds have made so bright;
Deeds of lofty inspiration
To our own and every nation,
Loving Liberty and Right.

Like our sires all peril braving,
Like their sons our Union saving,
Loyal patriots we will be;
Striving for the consummation
Of all people's federation;
Peaceful, happy, brave and free.

Sing! ye people, sing the story
Of the triumphs of Old Glory
Over tyranny and wrong!
But, the good we do to others,
Helping men to love like brothers,
Be life's grander, sweeter song!

God of nations, ever living,
Thee we praise with glad thanksgiving,
For our Freedom's heritage;
Keep us worthy of our treasure,
And its greatness be the measure
Of our service to our age.

—Edw. L. Collier, D. D.,
in Christian Intelligencer

"FATHER, FORGIVE THEM"

During the Protectorate an officer in Cromwell's army, named Colonel Clibborn, discovered that some Friends had built a meeting house on a portion of his estate. Being strongly opposed to them, he determined to destroy it immediately. He went to the place, but to his surprise found a meeting in progress. Sitting down behind the door, he listened to what was being said and became profoundly impressed. He gave up his design, and the following Sunday went with his wife as a worshiper. They both joined the society and became faithful members. Such a course meant inevitable trouble in those days of persecution, and on several occasions he was in great danger. Once his head was actually on the block and the hatchet raised; but asking for permission to pray, he petitioned God that the sin might not be laid to their charge. At that moment another party arrived, and learning who was about to be killed, they cried: "Stay, a hair of his head shall not be touched."—**Ex.**

THE FAITH OF A BOY

Great is the faith, whatever occurs,
Mother can mend it somehow.
Ill ever yields to that magic of hers—
Mother can mend it somehow.

Mother can cure every sorrow and pain,
Banish the woe and bring gladness again,
Never a call or a summons in vain—
Mother can mend it somehow.

Whether a bump or a finger that's burned,
Mother can mend it somehow.
Ay, or a lesson too hard to be learned,
Mother can mend it somehow.

Sizable rents in a little blue shirt,
Sizable cuts all incrustured with dirt,
Words in hot anger that rankle and hurt—
Mother can mend them somehow.

Walter G. Doty,
Christian Endeavor World

"Isn't that a pretty big bill, doctor?"
"Well, living costs more than it used to, you know," returned the man of medicine.

NEWS IN BRIEF

A GREAT SOUL PASSES

Like lightning out of a clear sky came the news early on the 6th of January, 1919: "Theodore Roosevelt is dead." In spite of general knowledge of his recent illness, did any man on earth seem more alive than he? No man of the modern age has revealed a sturdier, more robust soul, and he died as he lived, the typical example of virile Americanism. The heart of the American people is bowed with grief to-day. This Republic in its brief history has been growing an imperishable soul, and somehow we feel that no man since Abraham Lincoln has more fully expressed that soul or more worthily aroused the conscience of his countrymen. He was a wonderful preacher of righteousness; he stimulated as perhaps none before him could do the ethicization of politics and business; the new day of social justice must forever hail him, with all his faults, as one of its foremost prophets and most stalwart defenders; and the American home will always cherish the memory of this pure-minded, great-hearted knight whose lance was never stained by dishonor. God bless to us the memory of such a life. He was a real man.

"The blame, the praise, the hate, the spite
of men

To him were things unworthy any
thought!

One thing alone directed sword or pen,
The thing his conscience taught!

We loved him living, and we mourn him
dead!

The deeds he wrought throughout his
life's high span

Acclaim him, when the last, true word is
said,

Our Great American."

CHANGE OF ADDRESS

Rev. John L. Guth, from Codorus, Pa., to Orefield, Lehigh County, Pa.

Rev. Scott R. Wagner, D. D., from No. 453 Douglass street to Second Reformed Church, South Sixth street, Reading, Pa.

Rev. John S. Adam, from Mechanicsburg, Pa., to R. F. D. No. 7, Westminster, Md.

Rev. J. E. Freeman, from No. 615 Washington street, Allentown, Pa., to Packer-ton, Pa.

Rev. William S. Gerhard, from Jefferson, Md., to East Petersburg, Lancaster County, Pa.

Rev. C. D. Loehr, of Lawton, Ia., reports that the epidemic has closed his Church for 8 out of the last 10 Sundays.

Rev. Prof. James I. Good, D. D., left for Dayton, O., on New Year's Day to take up his work in the faculty of Central Theological Seminary.

Buying W. S. S. continues to be an excellent investment, an inducement to wholesome thrift, and a real help to our Government as well as to the purchaser.

Trinity Church, of the Mulberry, Ind., Charge, Rev. L. A. Sigrist, pastor, furnished 29 young men for the national service, of whom four paid the supreme sacrifice.

A Watch Night and Welcome Home service for the soldier boys was held in Memorial Church, Easton, Pa., Rev. J. P. Diefenderfer, pastor, on New Year's Eve.

Rev. R. A. Bausch, of Sellersville, Pa., was one of the fortunate pastors who re-

ceived a Christmas purse containing a handsome sum.

Some valuable contributions to the symposium on "Religion and Morals After the War" had to be held over for next week's issue. They are worth reading.

On New Year's Day Rev. Dr. Walter E. Krebs, No. 237 Lancaster avenue, Lancaster, Pa., quietly celebrated the 82nd anniversary of his birth. He has the good wishes of numberless friends.

It is estimated that the estate of the late Elder John E. Roller, of Harrisonburg, Va., will reach \$2,000,000. His five daughters will share equally in the distribution. He left no other bequests.

Helen Esther is the name of the fine baby girl who arrived, December 2, at the home of Rev. and Mrs. H. F. J. Uberroth, Mahanoy City, Pa. It was the natal day of the little girl's mother.

The Church in Manitowoc, Wis., Rev. George Grether, pastor, gladdened the heart of Rev. L. D. Benner, Financial Agent of the Mission House, with a generous gift of \$3,600 for that institution.

The foreign department of the Y. W. C. A. needs 49 secretaries who will be sent to China, Japan, South America and India during the year 1919. Address, if interested, 600 Lexington avenue, New York.

The "Messenger" to-day is rich with good news of the holiday season. It gives you a bird's-eye view of Reformed Church life, which should be heartening to every reader. By the way, have you renewed your subscription?

The "White Gift" service was again used in Heidelberg Church, York, Pa., Rev. W. S. Kerschner, pastor, with telling results. The offering for the orphans from this Church and Sunday School reached the total of \$506.

Holy Communion was held in St. John's Church, Philadelphia, Rev. Robert O'Boyle, pastor, on January 5th. The attendance was large. The offering was \$160, part of which was for benevolence. The offering at the Christmas service for Bethany Orphans' Home amounted to \$88.

The many friends of Deputy Attorney General William H. Keller, Esq., of Lancaster, Pa., are much interested in the report that the Governor of Pennsylvania has appointed him as a member of the Superior Court Bench. We are agreed that it is a most excellent appointment.

Rev. T. H. Matterness, of the Beaver Spring, Pa., charge, distributed 1,000 Bethany Orphans' Home envelopes among his people. He has already received more than \$160, with two congregations to report. He is now making a careful census of the charge.

The C. E. Society of First Church, Cedar Rapids, Ia., Rev. Frank S. Bromer, pastor, has been living things up in that congregation through a "Contest between the Marines and the Aviators," the former having 72 out on Sunday evening, and the latter 47.

The impressive "White Gifts for the King" service was rendered in St. Andrew Church, Allentown, Pa., Rev. R. M. Kern, pastor. The beautiful decorations were in white and green. Most of the gifts were designated for Bethany Orphans' Home and Phoebe Deaconess Home.

The cantata, "Bethlehem," was rendered, December 29, in Zion Church, Allentown, Pa., Rev. Simon Sipple, pastor, under the direction of W. W. Landis, organist

and choirmaster. The soloists were: Mrs. Myrtle Leftwich, soprano; Miss Esther Lesser, contralto, and Will Porter, tenor.

Rev. Homer W. Tope, D. D., Philadelphia District Superintendent of the Pennsylvania Anti-Saloon League, has been appointed a member of the Temperance Committee of the United Lutheran Church by Rev. Frederick H. Knubel, D. D., the President.

Wills Creek Charge, Somerset Classis, Pittsburgh Synod, is vacant. Four congregations. Salary, \$900 and parsonage. The Committee on Supply consists of Revs. A. E. Truxal, D. D., L. N. Wilson and D. S. Stephan. A pastor is wanted as soon as possible.

Rev. D. H. Fouse, of First Church, Denver, Col., recently preached a powerful sermon on the unchristian attitude of society toward an erring girl who loved a soldier "not wisely but too well," and who, unable longer to support her little girl, was accused of drowning her in the canal.

The big event of February 2-9 should be kept before our people by every wide-awake leader. Our Zion must raise that \$110,000 in our War Emergency Campaign. Even more must we demonstrate our unity and devotion in the patriotism of the Kingdom. Let every loyal soldier assure Director Isenberg of enthusiastic support.

The "Messenger" has received several suggestive replies to the question, "Why Not?" raised in an editorial in our issue of December 26th. We covet from many more brief expressions of views on this important question, whether our General Synod should meet annually. What do you say?

The annual Thank Offering of the W. M. S. of St. Stephen's Church, Harrisonburg, Va., amounted to \$71. The budget will be raised in full. The Rev. J. Silor Garrison, pastor of the Church, has been invited to make the convention address at the 28th annual State Sunday School Convention, at Lynchburg, Va., February 25-27.

Rev. C. W. Sauerwein, of Olney, Ill., has been called to the pastorate of Zion's Church, Louisville, Ky. He has accepted the call and expects to take up the work in this field, February 1. For almost a year Zion's Church has been without a pastor. Its former minister, Rev. D. A. Winter, is now happily located in Jeffersonville, Ind.

The annual missionary sale of Bear Creek Church, Mt. Pleasant, N. C., was held December 21. Though the congregation has been without a pastor for 8 months and visited by the influenza epidemic, which has hindered the work materially, they rallied for a sale which netted more than \$125.

Rev. B. Ruf, Financial Agent of the Home for the Aged, in Toledo, O., reports that in only 12 of 40 Churches in the German Synods recently visited by him was it necessary to use anything except the English language. Mr. Adam Leydord has presented a beautiful suburban site for the new Home, soon to be erected.

At the congregational meeting of Bethany Church, Bethlehem, Pa., on New Year's evening, reports showed all bills paid for the year and a total of \$696.12 in the various treasuries. In addition, the Sinking Fund totals \$580.25. The congregation was presented with a \$50 Liberty Bond. The salary of the faithful pastor, Rev. H. I. Crow, was increased \$200 a year.

Many hearts go out in sympathy to Rev. and Mrs. S. Charles Hoover, of Shippens-

burg, Pa., in the death of their beloved son, Charles Alvin Hoover, who fell peacefully asleep in Jesus, December 29, in Shippensburg. Charles was born in Silver Run, Md., January 12, 1910. He was laid to rest in Silver Run Cemetery on New Year's Day, 1919, at 2 o'clock P. M.

The Christmas festivities were very successful and happy in the Thurmont, Md., Charge. Liberal offerings for the orphans. The pastor, Rev. Dr. P. E. Heimer, was remembered with several well-filled envelopes of cash. Helpful services were rendered. Rev. Dr. Heimer preached the Union Thanksgiving sermon in the Lutheran Church, on the theme, "America's Grave Problems Waiting for Solution."

Rev. John L. Guth, who resigned the Jefferson Charge, held his final services December 29, with Communion at Stone Church and Schaeffer's. These services were very largely attended. Here is a fine charge with good opportunities for some young man who is able and willing to endure a good deal of travel over rough country roads.

Following her mother, Mrs. M. B. Gibson, in death, after an interval of 9 weeks, Mrs. William F. Stine was laid to rest on December 13. She succumbed to the prevailing epidemic. Mrs. Stine was always an interested member of the Church. Her husband has for some years been the leader of the Sunday School Orchestra in Heidelberg Church, York, Pa.

The ingathering of the Thank Offering boxes and the Thank Offering services of the members of St. John's Church, Lansdale, Pa., Rev. J. J. Rothrock, pastor, were held at the semi-annual meeting of the W. M. S. of Tohickon Classis, November 30, in St. John's Church. The Lansdale Thank Offering for 1918 amounted to \$115.19.

Major E. A. Ziegler writes from Fort Monroe, Va., to change his address to Mont Alto, Pa., where he is Director of the Pennsylvania State Forest Academy. He was denied the opportunity to "go across," but did his bit in helping to train 3,000 officers for heavy artillery. Among those, he states, he noted at least 8 Franklin and Marshall College men.

St. James' Church, Mt. Pleasant, N. C., had a Christmas service at 6 o'clock Christmas morning. The former pastor, Rev. W. C. Lively, was present. The liberal offering was for Nazareth Orphans' Home. O. A. Barringer, son of Rev. Dr. Paul Barringer, is superintendent of the Sunday School. This congregation of less than 90 members has 10 stars on the Service Flag.

NOTICE—Subscribers to the "Messenger" whose subscriptions have been renewed within the past week or two need not be concerned if changes in the date are not immediately made. Owing to war conditions the materials from which our stencils are made could not be procured and the changes will be made at the earliest possible moment.

On account of the shortage of teachers, three of the pastors of Steelton, Pa., have been impressed into the service of the High School and have been on duty since the lifting of the influenza ban in November. Rev. H. H. Rupp, pastor of the First Reformed Church, is one of the three, and has charge of the Senior and Sophomore Latin.

The Day of Prayer for Foreign Missions, under the auspices of the Prayer Circle of the Jubilee Continuation Committee, will be held Friday, January 10, 10.30-12.30, and 2-3.45, in the Wesley Building, Seventeenth and Arch streets, Philadelphia. Mrs. J. W. Fillman, of our Church, will have charge of the topic, "For Our Missionaries and Native Christians," from 11.30-12 o'clock.

Recently a child from the Primary Department of St. John's congregation, Phoenixville, Pa., Rev. C. F. Althouse, pas-

tor, was called to the heavenly home. Florence L. was the only child of John Williams and wife. Her bank contained \$12.50, and her parents brought it as an offering "in memoriam" at Christmas for Bethany Orphans' Home. Thus the childless assisted the parentless.

This testimonial from an Eastern Synod pastor is worth passing on as a suggestion to others: "I want to congratulate you on the fine Christmas Number and all recent issues of the 'Messenger.' It is advertising itself. Recently I had occasion to refer to it in an address and immediately two of my members said they desired to take it." More frequent reference to the "Messenger" by pastors is sure to inspire a similar desire to subscribe in others.

"The Reading News-Times" of January 3 says: "Through Rev. Dr. J. F. Moyer, pastor of the First Reformed Church, D. Wellington Dietrich, the flour and feed merchant, has made an offer to Bethany Orphans' Home to erect a cottage at a cost of \$10,000. The offer was made on New Year's Eve. On Christmas Day Mr. Dietrich presented the First Reformed Church with a gift of \$1,000. A year ago he donated \$6,500 to the congregation for a new pipe organ."

Miss Margaret Louise, eldest daughter of Elder and Mrs. Henry G. Siegfried, of the First Church, Easton, Pa., and granddaughter of Rev. and Mrs. T. O. Stem, died on the last day of the old year of influenza and nervous trouble. She was in her 26th year and a teacher in the Easton schools, and a girl of beautiful Christian character whom it was a blessing to know. The sympathy of many friends goes out to this bereaved household.

One of our Interior Synod pastors writes: "I am enjoying the 'Messenger' immensely. It is challenging—fine! I do want to get it into many more of our homes. Should like to express my approval of the suggestion made by Dr. Truxal in his article in the December 12th issue, recommending a graded, proportionate standard of giving to the Church. It is just and right, and must make a sure appeal to a Christian conscience."

Jerusalem congregation, Fredonia, Pa., Rev. A. C. Renoll, Ph. D., pastor, held their annual Congregational Meeting on January 1. All expenses were reported paid, with a surplus of \$525 in the several treasuries. The benevolences of the year, not including the Sunday School or W. M. S., were \$605. Special offerings of the Christmas season were \$56 for St. Paul's Orphans' Home and \$57 for relief in Bible Lands. The Sunday School service on Christmas was most pleasing.

Hon. D. J. Snyder, a prominent member of the Second Reformed Church of Greensburg, Pa., has been appointed by Governor Brumbaugh to be Judge of the Courts of Westmoreland County, Pa., to succeed the late Hon. L. W. Doty. During his two terms in the Legislature Mr. Snyder proved himself to be a sincere and enthusiastic friend of all good causes, including the great temperance reform. The "Messenger" extends sincere congratulations to this earnest and consecrated Churchman on his elevation to the Bench.

The Pittsburgh Reformed Ministerial Association organized for the ensuing year by electing Rev. W. R. Clark, President; Rev. David Dunn, Vice-President, and Rev. W. F. Ginder, Secretary-Treasurer. Rev. H. L. Krause is Press Correspondent. The Association meets the first and third Monday of each month in the Central Y. M. C. A., Sixth and Penn avenues, Pittsburgh. At the January 6 meeting Rev. W. R. Clark read a paper on "The Church's Service to the Community."

Zion's Church, Ashland, Pa., closed its fiscal year with a balance of \$404.18 in its current expense fund. This enabled the congregation to forward a check of \$200

to the Endowment Fund of Franklin and Marshall College, redeeming in full its recent pledge. The salary of the pastor, Rev. I. M. Schaeffer, was increased \$100. J. Adam Waldner, one of the oldest members of the congregation, donated \$200 to the Church, which has been set aside as the Mrs. J. Adam Waldner Fund.

Trinity Church, Concord, N. C., gave Nazareth Orphans' Home \$102 for the lighting system now being installed. Rev. W. C. Lyerly, pastor, also reports a Thanksgiving offering of \$75 to the Home from the Church and Sunday School. The choir and children of Trinity Church rendered a cantata, "The Uninvited Guests," to a capacity congregation on Christmas night. It was so well received that many have asked for a program of like character next year.

Your attention is called to a continued story in five parts, entitled "A Labor of Love," which will be published in the "Messenger," beginning next week. We believe you will find both pleasure and profit in reading these little sketches of congregational experience, told with a fine vein of humor and the practical common sense of one who has served for almost a score of years as a successful Sunday School Superintendent. The story is from the pen of one of our earnest, consecrated laymen, Mr. W. J. Wiest, of Shamokin, Pa.

Mr. L. B. Stoudnour, President of the Blair County Sunday School Association, in renewing his "Messenger" subscription, says: "In our home we look forward with eager anticipation to the arrival of the 'Messenger.' Reading material for us is not complete without this weekly visitor. No Reformed Church family, however poor, can afford to be without the 'Messenger' in the home. If read, it will furnish spiritual manna daily for the hungry soul. It is a great stimulus to the promotion of religious education."

Rev. T. R. Dietz, of Wilkes-Barre, Pa., reports that the epidemic has interfered very much with the work of his Church. The ban has lasted for three months and is not yet lifted. No Sunday School has been held during this time and the customary Christmas services had to be abandoned, as well as the organizing of a Catechetical class. Elder Joseph Banks bought a very handsome individual Communion service and gave it to the congregation as a Christmas gift, which was a much appreciated surprise.

Because of the epidemic, no Christmas services were held in any of the Churches of Walkersville, Md., but on December 27 music lovers enjoyed a rare treat at an organ recital in the Reformed Church, Rev. W. R. Hartzell, pastor, given by Prof. C. J. Dryfuse, of the Sternberg Conservatory, Philadelphia. Mrs. C. E. Wehler, of Hood College, gave a few readings at this recital. St. John's Church, Woodsboro, observed Christmas on the evening of the 25th; the Church being well filled. Pastor Hartzell was kindly remembered with a purse of \$27.75.

In St. John's Church, Red Lion, Pa., Charge, Red Lion, Rev. John W. Keener, pastor, the W. M. S. held an annual Thank Offering service in December. The offering was \$65, the first of this kind made by this society, which promises larger things for the coming years. The Christmas offerings for Hoffman Orphanage included \$66 from St. John's Sunday School and \$12 from the congregation. Emmanuel's, at Freysville, gave Christmas offerings of \$12, of which \$9 came from the Sunday School. The total from the two congregations is \$90.

In the Third Church, Youngstown, O., Dr. E. D. Wettach, pastor, things have been picking up nicely since the ban was lifted. The Christmas services were a delight. The bungalow chapel was filled to the doors, some being turned away. The offer-

ing for the orphans and Syrian relief was \$60. The annual meeting was a happy occasion. The reports of the year were encouraging, with finances in good condition, and the Every-Member Canvass a success. For benevolence the people went "over the top."

The true Christmas spirit was prominent in all the exercises of St. John's congregation and Sunday School, Phoenixville, Pa., Rev. C. F. Althouse, pastor. "Thought of Others" was the motto. The sick and poor and the aged of the congregation were remembered with fruit, flowers and groceries. The offering for Bethany Orphans' Home was \$105.26. Pastor and wife were generously remembered with individual and collective gifts, amounting to a number of crisp bank notes of commendable size. In this flock there is truly "peace on earth and good will towards men" everywhere manifested.

In Christ Church, Latrobe, Pa., Dr. Paul J. Dundore, pastor, the Christmas offering for St. Paul's Orphans' Home amounted to \$681.23. Dr. George W. Richards, of the Theological Seminary at Lancaster, was scheduled to deliver a series of five lectures on "Sainthood," beginning December 30, as follows: Monday, "The Sainthood of Jesus;" Tuesday, "The Sainthood of the Apostles;" Wednesday, "The Sainthood of the Catholics;" Thursday, "The Sainthood of the Humanists;" Friday, "The Sainthood of the Protestants." And Sunday afternoon, January 5, he addressed the mass meeting on "Religious Reconstruction Following the War."

Lester L. Stauffer, a private at Camp Greenleaf, Ga., and Miss Lottie E. Lefever, a trained nurse of Boyertown, Pa., were recently married. Miss Lefever went to Camp Greenleaf in October to visit her fiancé and found many soldier boys ill with pneumonia. She immediately gave herself to the work of nursing, and assisted 104 soldiers during that critical period. After the epidemic had spent its force, she was the honor guest at a banquet given at the camp. Both Mr. and Mrs. Stauffer are members of the Reformed Church at Boyertown, Pa., Rev. G. G. Greenawalt, pastor.

Grace Church, Altoona, has unfurled her second gold service star, in honor of Sgt. William Fluke Piper, attached to the Medical Department of the 7th Infantry. He was killed by the explosion of a shell on the evening of October 2. Lt. W. C. Stiff, a surgeon of his section, writes to his mother: "Sgt. Piper has served with me during the war since I joined the 7th. He has always proved a good, conscientious worker and attained a most excellent record. He possessed courage of the highest degree and met a soldier's death in the performance of his duty under fire. How glorious is the sacrifice to die for one's country on the battlefield!"

In Grace Church, Mahanoy City, Pa., Rev. H. F. J. Uberroth, pastor, the Christmas services were well attended and im-

pressive. At 6 A. M. the choir had charge. Prof. Evan Williams, one of the most talented musicians in the coal regions, acting as Musical Director. At the 7 P. M. service, "The Infant King" was rendered by the Sunday School. Offering for Bethany Home. Grace Church has 23 stars in its Service Flag. During the fall Rev. Mr. Uberroth has been substituting in the Latin Department of the Mahanoy City High School and in the Science Department of the Township High School, of which Prof. E. V. Smith, a Franklin and Marshall graduate, is principal.

Sunday evening before Christmas the excellent cantata, "Christmas Greatheart," with additions for the little folk, was well rendered by the Sunday School of First Church, Pitcairn, Pa., Rev. Walter R. Clark, pastor. An appreciative audience of 400 filled the Church. An offering of \$42 was received for St. Paul's Orphans' Home. On December 1 a successful Every-Member Canvass was conducted. The sale and supper on November 21 netted \$200. Extensive plans are under way by the W. M. S. for their Membership Increase Campaign. The Sunday School completed payment of the piano used in the Church services, having raised \$300 in 16 months by offerings given on the first Sunday of each month.

In St. John's Church, Schuylkill Haven, Pa., Rev. M. A. Kieffer, pastor, Christmas Day was a joyous one. The 6 A. M. service was well attended and the service by the children in the evening was an inspiration. A liberal offering was given for the Bethany orphans. The congregation also sent several boxes of "cookies" to the Home on December 23. December 29 was "Victory Sunday." These services were largely attended and helpful. At the evening service three solos were sung: "Freedom for All, Forever," by Mrs. G. S. Long; "Flanders Fields," by Miss Elsie Sherer; "When the Boys Come Home," by Oliver B. Warner.

In St. Luke's Church, Lock Haven, Pa., Rev. William E. Harr, pastor, the Christmas season was celebrated with a cantata, "Drusilla of Bethlehem," rendered on Sunday evening, December 22, which was repeated on the following Sunday. An early service was held on Christmas Day at 6.30 A. M. In the evening the Sunday School services were held, when a fine program was rendered. The offering for Bethany Orphans' Home amounted to \$44. The Home Missionary service was held on December 8, the delay being caused by the influenza epidemic, which greatly hindered and disturbed all of the Church throughout the fall. On Sunday, December 8, the Every Member Canvass was made.

Rev. Dennis Sipple, pastor of the Friedensburg, Pa., Charge, reports the Christmas offering for Bethany Home as follows: Brown's, \$23.33; Pine Grove, \$38.19; Hetzel's, \$40.82; Summer Hill, \$52.10; Friedensburg, \$61; total, \$215.44. During 1918 the pastor officiated at 55 funerals, 56 baptisms, 15 weddings and received 62 persons by the rite of confirmation. Six of the Service Stars in the Pine Grove congregation have turned to gold. This is indeed a large number when it is recalled that the membership of the congregation is only 87. In the Summer Hill congregation there were 33 in the service, and so far as is known there have been no deaths from that Church.

In St. James' Church, Allentown, Rev. J. S. Peters, pastor, Christmas services of unusual interest were held. The choir made an extensive tour of the West End on Christmas morning, singing carols and Christmas hymns. At 7 A. M. they had a fine breakfast prepared for them by Mrs. Granville Peters. At 6.45 A. M. a fine instrumental rendition of good old Christmas hymns was made from the Church tower, under the leadership of Harry Snyderman. There was a fair attendance at the morn-

ing service. An offering of \$28 was given for the Bethany Home. At 6.30 P. M. a large congregation gathered for the closing Christmas celebration. This was the well-rendered children's service. White Christmas gifts were received. Another offering of \$115 was made for the orphans at Womelsdorf.

Grace Church, Altoona, Pa., Rev. David Lockart, pastor, enjoyed a splendid year. During December, \$32 was contributed to the Anti-Saloon League, \$45 to the Hoffman Orphanage. The pastor was handed a check for \$50 as a Christmas greeting from the congregation and the ladies of the Church gave Mrs. Lockart a surprise shower which brought a number of valuable gifts. The consistory finished this good work by increasing the salary of their popular minister \$360. We are also glad to add the announcement that the salary of the janitor, organist and helper were very materially increased, in addition to that of the pastor. And after all this, with every bill paid, there was a balance of \$125 in the treasury. Well done!

The Sunday School and congregation of Trinity Church, Detroit, Mich., Rev. F. W. Bald, pastor, held their Christmas services December 22. The Tabernacle was filled beyond its capacity. There was an electrically lighted Christmas tree, and other decorations. Each department rendered a section of the splendid program. "Bells of Joy" was used. The offering was \$16 for Fort Wayne Orphans' Home. On December 27, two Christmas parties were given; for the smaller children in the afternoon, and for all grades, beginning with the Juniors, in the evening. On New Year's Eve a Watch Night meeting was held, which brought together a number of members and friends for prayer, song and meditation.

In the First Church, Quakertown, Pa., Rev. Elam J. Snyder, pastor, the orphans were generously remembered at the various Christmas services of the Church and Sunday School, the total offering, including a box of very serviceable articles sent by the Ladies' Aid Society, amounting to about \$245. This is by far the largest offering made for the orphan cause in any one year in the history of this Church. This congregation has gone "over the top" with every special offering that has been lifted during the last few months. The Home Mission offering and the Thank Offering of the W. M. S. considerably surpassed those of previous years.

The Reformed and Lutheran Federated Sunday School of Fayette, N. Y., Rev. D. W. Kerr, pastor, held their Christmas service on Sunday evening, December 22, using "Bells of Joy," issued by the Board. The offerings were for the orphans of the 2 denominations. These congregations gave their pastor a pleasant surprise at the close of the Christmas service, when they handed him a gift of \$25. On the evening of December 26 the 2 congregations gave the Sunday School a supper, followed by a program of music and addresses. There were 125 present and the occasion was a pleasant and profitable one. The union winter Communion service was held on Sunday morning, December 29, in the Reformed Church.

The heavy rain of December 22 failed to dampen the Christmas spirit of the loyal members of Olivet Church, Philadelphia, Rev. Maurice Samson, pastor. The morning and evening services were well attended. The Board's service, "The Star of Victory," was well rendered by the Sunday School in the evening. The decorations were attractive. There were 8 small trees resplendent with vari-colored lights and laden with good things. A large electric star above the pulpit shone brightly. The offering for Bethany Orphans' Home amounted to \$301. A Christian Endeavor Society, with 57 charter-

AFTER INFLUENZA

The Grip, Fevers, and Other Blood-Poisoning, Prostrating Diseases,

The best course of restorative treatment, purifying the blood, strengthening the nerves, stimulating the liver, is:

Hood's Sarsaparilla, the standard blood purifier, before eating;

Pepton, a real iron tonic (chocolated pills), after eating;

Hood's Pills (cathartic, mild and effective) as needed.

These three great medicines make convalescence real, rapid and perfect. They are also of service in the prevention of disease and the preservation of health. They form Hood's Triple Combination Treatment.

Each is good alone; all are good together. Get them to-day.

members, was recently organized. The pastor will inaugurate a two weeks' Evangelistic Campaign, January 19. The work in Olivet is prospering.

In the First Church, Schuylkill Haven, Pa., Rev. Elmer G. Leinbach, pastor, the Christmas season was a very enjoyable one. On Sunday evening, December 22, the Sunday School rendered a delightful program of song, recitation, drills, etc., and the Church was handsomely decorated. On Christmas evening, under the direction of the organist, Prof. A. L. Weaver, the Sunday School rendered the cantata, "Santa's Reception," to a large and much gratified audience. The offering for Bethany Orphans' Home was \$75. The congregation also gave \$25 to Bethany in September. The Ladies' Aid Society sent over 100 jars of fruit to the Home a few weeks ago and the people were made happier by these gifts to so worthy a cause.

An impressive Memorial Service was held, December 29, in Christ Church, Altoona, Pa., for two of the boys from that congregation who died in France: Leonard Huebner and Charles Yost. Two very appropriate solos were effectively sung, Ernest McCloskey rendering "The Trumpeter," and Mrs. W. P. Beardsley, "Should the Stars in Your Service Flag Turn to Gold." The pastor, Rev. O. S. Frantz, spoke on the theme, "Their Sacrifice: Our Redemption," based upon Luke 21: 28. The congregation is the proud possessor of one of the finest Honor Rolls to be found anywhere. The artist is a member of the Church, Mr. W. P. Beardsley. The entire design, including varied figures and all the flags of the Allies, is done in pen etching, in beautiful colors. There are 50 stars in blue, arranged in the form of a cross. Three of these stars have turned to gold.

On December 15 the Every-Member Canvass was conducted in St. John's Church, Phoenixville, Pa., Rev. C. F. Althouse, pastor. This was the second canvass for the year. Prior to calling the pastor last April a canvass was conducted to meet the increase of \$400 in pastor's salary, with gratifying results. The second canvass exceeded all expectations, with an increase of 40% in current expenses and 75% in benevolence. The congregation closes the year with all bills paid and a larger amount paid on this year's apportionment than was given during the entire last Classical year. This congregation sets the good example of paying its pastor's salary each week in advance, and prides itself on this decided forward movement in ecclesiastical business methods.

In Christ Church, Baltimore, Md., Rev. John L. Barnhart, pastor, the music was exceptionally good the Sunday before and the Sunday after Christmas. At the 6 o'clock Christmas morning service, the opening part of which was a cornet solo, "Holy Night," in front of the Church, familiar hymns and carols were sung and a part of Van Dyke's "Other Wise Man" was read. The decorations were appropriate and the attendance good. On December 27 the Sunday School rendered very acceptably the cantata, "The Spirit of Yuletide." The offering was for the Hoffman Orphanage. The pastor was generously remembered by the congregation and his family by a number of individual members. At the end of the year the congregation paid \$500 on the Church debt, a total of \$1,050 paid on the debt during 1918.

At a recent Congregational Meeting in First Church, Quakertown, Pa., Rev. Elam J. Snyder, pastor, it was decided to purchase the house in which the pastor resides, for a parsonage. This is one of the most beautiful and up-to-date homes in Quakertown. The purchase price was \$5750. A garage was constructed on the rear of the parsonage lot. The congregation of First Church now numbers over 700 members, 140 having been added dur-

ing the present pastorate. A Teacher Training Department has been organized in the Sunday School. Several weeks ago a class of 6 graduated and received their diplomas. Superintendent Oswin Gussman presented the diplomas, and Rev. Dr. Rufus Miller preached the sermon. The class was taught by Mrs. E. J. Snyder, who has been elected the Superintendent of Teacher Training.

In Trinity Charge, New Kensington, Pa., Rev. Frank L. Kerr, pastor, Christmas services were held on December 22, the children's services in the morning at 10:30 o'clock, under the direction of the Primary teachers being a great success. In the evening Trinity Choir, under the leadership of Prof. W. E. Haney, rendered J. W. Lerman's beautiful cantata, "Good Tidings of Great Joy." The soloists were Miss Olive Myers, contralto; Mrs. A. E. Imm, soprano; Mr. S. E. Reynolds, tenor, and Mr. D. H. Webb, bass, and the cantata was one of Trinity's best musical treats. The offerings at both services were for St. Paul's Orphans' Home and were very liberal, amounting to \$80. At the evening service the congregation remembered the pastor and our aged brother, Rev. J. F. Snyder, with a special envelope. The annual Congregational Meeting was held January 6. Mid-winter Communion will be celebrated January 12.

The First Church, Easton, Pa., Rev. Edward F. Evemeyer, pastor, announces an interesting January program. It is to be a month devoted to Christian patriotism and the attractive invitation cards issued by the Church bear the appropriate challenge: "Our Nation has won the military battle. Can we now win the moral victory?" A great patriotic service last Sunday evening was addressed by General Loud, of New York, and a memorial to the First Church boys in the service was dedicated. The pastor's themes include the following: January 5, "Collapse of Christless Civilization;" January 12, "Fighting Men or Men Fighting;" January 19, "The Twentieth Century Collapse;" January 26, A. M., "League of Brotherhood," P. M., "Caught in the Draft." The congregational supper and annual business meeting will be held Monday, January 20. The First Church Bible Class has purchased \$600 worth of W. S. S. in 10 Sundays.

The Christmas of Zion's Church, Reading, Pa., Rev. Carl H. Gramm, pastor, was made very happy by the announcement that Mrs. Louisa A. Nolde, widow of Jacob Nolde, and her children would place a harp and chime attachment in the already fine-toned pipe organ of the Church. This gift, which came as a complete surprise, will add greatly to the value and charm of the instrument, which was installed by Mr. Nolde, in memory of his son Carl, who died at Mercersburg Academy five years ago. Another delightful surprise was the visit paid by the Consistory to the home of the popular pastor on his recent birthday, when in their behalf Andrew S. Long presented to him a purse of \$25. An added joy of the occasion was the unexpected presence of the pastor's father and mother, Rev. and Mrs. H. J. Gramm, of Egg Harbor City, N. J. Fitting reference was made to the 16 years of faithful service which has so greatly endeared Pastor Gramm to his people.

In Christ Church, Altoona, Pa., Rev. Oswin S. Frantz, pastor, an unusually fine spirit was manifested at the celebration of Christmas. An impressive dawn service was held Christmas morning. In the evening the congregation and Sunday School united in the inspiring service, "White Gifts for the King," the most impressive feature of which was the bringing of the offering by a representative from each class and laying it, wrapped or boxed in white, at the foot of a large white cross upon the altar while the choir sang the anthem, "Holy Night." The offering for

the orphans amounted to \$248, to which should be added about \$100, which the Agnes Hoffman Bible Class sent as individual gifts for the little folks at Hoffman Orphanage, making the total contributions about \$350, fully three times as much as was ever before given at Christmas time. The Every-Member Canvass was conducted in Christ Church, December 29.

Rev. Pierce E. Swope, pastor of Emanuel Church, Lansford, Pa., reports that the Sunday School celebrated Home Mission Sunday, November 24, with an offering of \$13. December 22 the offering for Bethany Orphans' Home was \$17. These offerings were good, when it is considered that the Sunday School has but 167 attendant members. The offering for Armenian Relief will be held in January. A delightful Christmas service was rendered Sunday evening, December 22, with Miss Margaret Neumuller in charge. The congregation held services on Christmas morning at 6 o'clock. At this service Mr. A. P. Croneberger presented the pastor, in behalf of the congregation, with a crisp, new \$50 bill. This evidence of love, coupled with the fact that the pastor's wife was recovering from a severe attack of bronchial pneumonia, made it a very merry Christmas indeed for the inmates of the parsonage.

In Trinity Church, Baltimore, Md., Rev. Elmer Hoke, pastor, a Christmas sale was held December 11 and 12, netting \$250. At 6 o'clock on Christmas morning a beautiful and well-attended service was held. The offering of \$10 was given to a widow and 6 children left destitute when husband and father was taken away by the influenza epidemic. On December 22 the Men's O. A. B. C. gave the pastor a surprise in the form of 11 crisp new dollar bills. Our Board's Christmas service was well rendered by the Sunday School on the evening of December 29. An envelope containing a gift was presented to the organist, Miss Mummert, as an expression of appreciation of her long and faithful service. The congregation also made the pastor happy with a gift of \$25. The Ladies' Aid Society has purchased a piano for the Sunday School, which was used for the first time on the first Sunday of the New Year. The Christmas offering for the orphans amounted to \$35.

In St. Luke's Church, Trappe, Pa., Rev. S. L. Messinger, D. D., pastor, Sunday School Christmas services were held on Christmas Eve with a fairly large attendance, considering the extreme inclemency of the weather. The school used Geibel's service entitled "His Natal Morn." The Trappe Orchestra accompanied the beautiful choruses with splendid effect. Special numbers were given by the Church choir, the male quartette, and the junior choir, and altogether the singing presented an excellence and variety hard to improve upon. The decorations were superbly pretty and tasteful. The school presented Superintendent R. F. Wismer, Esq., with a purse of money. The U. O. A. B. C. presented its teacher, the pastor, with an envelope containing a goodly number of greenbacks. The Y. M. B. C. gave its teacher, Mrs. R. H. Grater, a package of presents. The pastor was also kindly remembered by members of the congregation. The offerings of the service, for the benefit of Bethany Orphans' Home, amounted to \$38. The winter Communion on the last Sunday of the old year was better attended than for years past at this season. In the evening of the same day the quarterly missionary service was held. The audience greatly enjoyed the very able and instructive address delivered by Mr. J. S. Wise, Treasurer of the Board of Home Missions, and the special singing by the Y. W. M. A. choir. The day marked the close of the 22nd year of the present pastorate. The anniversary sermon was delivered by the pastor on January 5, when full statistics of the pastorate were presented.

The people of Walnutport, Pa., are planning to cancel a \$1500 indebtedness on Christ Reformed Church.

Zion Church, Baltimore, Md., Rev. J. Sommerlatte, pastor, has placed a gold star in its Service Flag in memory of William Rauser, who fell in battle, November 2.

Charles M. Mitzel, of the Lancaster Theological Seminary, acceptably filled the pulpit in Mountville, Pa., during the severe illness from influenza of Catherine Louise, the little daughter of Rev. and Mrs. J. W. Zehring.

St. John's Church, Emaus, Pa., Rev. Daniel E. Schaeffer, pastor, has appointed a Committee on Ways and Means to act in conjunction with the trustees for the raising of funds for a new Church.

In Christ Church, Allentown, Pa., Rev. I. O. Schell, pastor, the annual Congregational Meeting revealed the best report for years. Nearly \$3,000 was raised for current expenses.

Rev. Chalmers W. Walck, Westminster, Md., delivered a most impressive sermon on "The Shekinah" in St. Paul's Church, December 29, when the members of the local Masonic Lodge attended the service in a body.

Rev. H. A. Frantz, of Walnutport, Pa., who has secured patents on a number of inventions, has just applied for his 19th patent, having invented a cement gun, which it is claimed can force mortar to the top of buildings 100 feet high.

Dubbs' Memorial Church, Allentown, Pa., Dr. E. E. Kresge, pastor, has just finished the best year in its history. 153 new members have been added. The receipts of the year were \$9,132. \$4,500 was paid on the Church debt.

A number of the members of the Silver Run, Md., Charge had the "home fires burning" brightly with a warm welcome and warm things to eat for their new minister, Rev. John S. Adam, and his family, when they arrived, December 30, from Mechanicsburg, Pa.

The officers of St. Mark's Sunday School, Lebanon, Pa., Rev. I. Calvin Fisher, D. D., issued an attractive New Year's Greeting, which contained the American's Creed and an invitation to the first session of the New Year when the Rev. M. H. Jones, of Memorial U. B. Church, was the speaker.

In an adjudication of the estate of the late Caroline Wieand, of East Greenville, Pa., awards of \$500 each are made to the Board of Foreign Missions, Bethany Orphans' Home and New Goshenhoppen Church, East Greenville, \$300 for the Theological Seminary at Lancaster, and \$1000 for Phoebe Deaconess Home, Allentown.

Christ Church, Bath, Pa., increased the salary of its devoted pastor, Rev. W. U. Helffrich, by \$200, and also voted increases to the organist and janitor. A most delightful Christmas spread to the "kiddies" of the Sunday School was given by the Executive Committee of that school on December 27.

St. John Church, Riegelsville, Pa., Rev. James R. Shepley, pastor, observed Christmas with a splendid service on Christmas Eve, notwithstanding inclement weather. The offering for Bethany Orphans' Home totaled \$1400. Pastor Shepley received his discharge from the United States Army as a chaplain on December 20.

Mr. Henry S. Raudenbush, of St. John's Church, Schuylkill Haven, Pa., Rev. M. A. Kieffer, pastor, recently renewed his "Messenger" subscription. He has been a regular reader and subscriber for 50 years. This grand old man is in his 88th year and is a regular attendant at Church and Sunday School, beloved by the members of the congregation, and at each Christmas the recipient of many tokens of affection.

In Grace Church, Yukon, Pa., Rev. S. U. Waugaman, pastor, the Christmas services were limited to a smaller number than usual by reason of the influenza. A committee of ladies prepared a special service for the Sunday School, the children rendering their parts very well, and the congregation was both edified and delighted. The offering for the orphans was \$36.25. The congregation at Sainor's did not have a Christmas service, but an offering for the orphans will be made later.

C. M. Wolff, Esq., a member of Emmanuel's Church, Hanover, Pa., has just retired from the treasurership of the Synod of the Potomac after a service of 15 years. When he assumed the office there was an indebtedness of \$22,000 upon the Synod, bearing interest at 6%, \$17,000 of which had been pledged to Catawba College and \$5,000 promised towards the erection of Science Hall at F. and M. College. All of this indebtedness was finally cleared up last year, so that the Synod is now entirely free of debt, for which both the Synod and the retiring treasurer are to be congratulated.

Trinity Church, Philadelphia, Dr. J. M. S. Isenberg, pastor, has recently received two gifts of \$500 each, one from the family of the late Henry and Eliza J. Paisley, the other from Miller H. Boeshore. The income from these permanent memorial funds is to be used, one-half for the current work of the Church, and the other half for Christian education. The Christmas offering for the orphans at Trinity Church was \$640. Nine members of the congregation have taken out shares in a Building and Loan Association in the name of the Church, which will mean a combined gift of \$1800.

Mr. Harvey E. Fenstermacher has resigned as deacon of Grace Church, Washington, D. C., because he has gone with our Peace Commission to Paris as Custodian of Records. Mr. L. M. Divine was chosen to fill his place in the consistory. The Christmas services in Grace Church were held Christmas morning at 6 o'clock, and on December 26 at 7 P. M. The offering was for Hoffman Orphanage. No serious casualty has befallen any of the Grace Church boys in the service. The golden wedding anniversary of Mr. and Mrs. Burner, who joined Grace Church 33 years ago, was recently celebrated. Their continued interest and faithfulness is an inspiration to all.

The annual Congregational Meeting of Grace Church, Philadelphia, Rev. U. C. Gutelius, pastor, will be held January 13, the winter Communion on January 19. Grace Church joins with six local congregations in celebrating the Week of Prayer, January 6-11. Rev. Mr. Gutelius preached January 6 in St. Simeon's Protestant Episcopal Church on "The First Beatitude." The Home Mission Day offering of Grace Church was \$39.02, the Thanksgiving offering for Bethany Home, \$107.56. A Christmas sing was held on December 22, the dawn service, Christmas morning at 6 o'clock, and the Sunday School festivals on the evening of December 26 and the afternoon of December 29.

Mrs. I. E. Bliem, of Heidelberg Church, Philadelphia, reached the 90th milestone in her useful and happy pilgrimage, on December 8 last, when she was at Church services morning and evening. She has always been at least a "twicer" and for many years a "thrice" at Church on the Lord's Day. In appreciation of her long and faithful services a huge bouquet of pink roses was presented to her on her natal day. Superintendent Charles H. Edmunds recently gave a most delightful social to the officers and teachers of Heidelberg Sunday School in his beautiful home, 4015 Baltimore avenue. Dr. and Mrs. Zartman will give a social at the manse, January 18. In connection with the Golden

Jubilee Year of Heidelberg, a fine start has been made toward raising an Endowment Fund. \$1110 is already in the treasury.

In Grace (Alsace) Church, Reading, Pa., Rev. J. M. Mengel, pastor, Yuletide services began with the dawn service, Christmas morning at 6. The Junior program was rendered on Christmas evening, and the Adult Department of the Sunday School rendered the program, "Go and Worship," on December 26. The attendance at all the services was large and the people showed a kindly interest towards one another and the orphans. Mr. and Mrs. David R. Shearer presented to the congregation a large electrically lighted bulletin board. As the Church is located on a hill overlooking Reading, the board is seen from a distance and the bulletin can be read a block from the Church. A Watch Night service was held, beginning 9 P. M. The pastor gave an illustrated lecture on "The Life of Christ and the Holy Land," using slides arranged by Dr. W. W. Deatrik. It is a beautiful selection, as anything done by Dr. Deatrik is well done. Pastor Carl Gramm, of Zion's Church, Reading, gave an address on "Life's Realities," which was most timely and happy.

The Federal Council suggests that all Churches and homes make Sunday, January 12, a special day of supplication and prayer, devoutly imploring our Heavenly Father that His Spirit may guide the counselors at the Peace Conference to the end that with divine wisdom they may draft those common agreements and covenants for the nations by which justice and fair dealing may be secured in the institutions and practices of international life. Let us pray, as the officers of the Council suggest (1) "that the nations overthrowing military autocracies may not pass into atheistic anarchy; (2) that rulers and leaders may place the welfare of the world above any private interest of individual or nation; (3) that our soldiers and sailors, thinkers and toilers, who so nobly have served and suffered for the winning of the war, may be guided in that continuing service essential to the permanent conservation of the war's most important results; and (4) that God's Kingdom may come in the widest relations of men and His will be done in all the earth, even as it is done in Heaven."

In St. Luke's Church, Jeffersonville, Ind., Rev. D. A. Winter, pastor, the annual Mission Festival was celebrated December 15. Rev. Ward Hartman, of China, was the speaker. The offerings were \$60. Early Christmas morning the Church choir rendered a fine service of anthems and carols, the edifice being filled with worshippers. On Christmas night the Sunday School celebrated the birth of Christ, white gifts for the local Orphans' Home and the Old Ladies' Home being brought. The Orphans' Home at Fort Wayne was remembered, the offering being \$55. The pastor and family received many tokens of esteem and good will. On December 29 Communion was celebrated, 12 new members being received. 6 others were added earlier in the month. Gifts were received for the Mission House. Beginning January 1, the pastor's salary has been voluntarily increased \$200. Watch Night services, under the auspices of the C. E. Society, were held New Year's Eve, the ladies of the W. M. S. serving hot coffee and sandwiches. In the social hour at 11 P. M. all were called together in the upper room for prayer, praise and reflection. The annual meeting on January 5 showed that the results of the year just closed have been very satisfactory.

In the First Church, Kenton, O., Rev. Morgan A. Peters, pastor, the work has been moving along quite well, considering the outstanding obstacles during 1918. On Christmas night a brief exercise by the Primary Department was followed by a

cantata entitled, "The Bagdad Traveler." A liberal offering was given to the orphans and the pastor was generously remembered. He believes that the people have learned to give more money than before the war, but confesses that not all have learned "this trick so valuable to the Church." Pastor Peters spoke before the local Chamber of Commerce, December 24, on "Driving Power." On New Year's Day the Ladies' Aid held their business meeting in the Church parlors, followed in the evening by a family indoor basket picnic, a decided success. The Holy Communion will be observed January 19. The experiment at the last Communion in this Church, when the members remained in their seats during the administration of the elements, was so well liked that this plan will be continued in the future. The Kenton Ministerial Association, of which Rev. Mr. Peters is President for the third time, has decided to inaugurate a "Speed Up Campaign" from January to Easter. It is real federated work and good results are hoped for.

At Turbotville, Pa., Rev. J. C. Sanders, pastor, the Christmas season brought its full measure of joy and good cheer to both congregations of the charge. The Paradise Sunday School kept up to the usual high standard in rendering the service, "Come and Worship." The offering for Bethany was more than double that of last year. While it was necessary to forego the usual program at Turbotville, on account of sickness, the offering for the orphans was slightly higher than in 1917. Offerings were as follows: Paradise, \$53.06; Turbotville, \$31.11; total, \$84.17, as against \$53 last year and \$36.25 in 1914. Pastor and family as usual were kindly and generously remembered. December 1 marked the beginning of the 5th year of the present pastorate. It was also the date when the Turbotville congregation completed the payment of their share of the cost of the new parsonage. This was the cause of not a little rejoicing for it meant that the parsonage property, costing practically \$4,000, was free of all indebtedness. The benevolent contributions of the charge averaged more than \$900 per year during the 4 years. More than \$1,000 has been paid on this account during the 8 months of the current Classical year. For all the evidences of divine favor, both pastor and congregations are heartily grateful.

The last message of Theodore Roosevelt, written before his lamented death, closes with this ringing plea for a sturdy and whole-hearted Americanism: "Our principle in this matter should be absolutely simple. We should insist that if the immigrant who comes here does in good faith become an American and assimilates himself to us, he shall be treated on an exact equality with everyone else, for it is an outrage to discriminate against any such man because of creed, or birthplace, or origin. But this is predicated upon the man's becoming, in very fact, an American, and nothing but an American. If he tries to keep segregated with men of his own origin and separated from the rest of America, then he isn't doing his part as an American. There can be no divided allegiance. We have room for but one flag, the American flag, and this excludes the Red Flag, which symbolizes all wars against liberty and civilization, just as much as it excludes any foreign flag of a nation to which we are hostile. We have room for but one language here, and that is the English language. For we intend to see that the crucible turns out people as Americans, of American nationality, and not as dwellers in a polyglot boarding house; and we have room for but one soul loyalty, and that is loyalty to the American people."

Capt. C. B. Altemose, former Secretary of East Stroudsburg State Normal School, has notified Dr. E. L. Kemp, principal of the school, that he has verified stories to

the effect that Capt. George Kemp, son of Dr. Kemp, is dead. For some time it has been reported that Capt. Kemp was wounded in the battle of Argonne Forest in France, and now the story that he is dead is confirmed. He was 27 years old and was a graduate of the Normal School and of Franklin and Marshall College. Before going into the Army he spent two years in the Law Department of the University of Pennsylvania. He served in Mexico and was recognized as one of the most efficient officers in his regiment. He earned his commission as Captain in France. Capt. Kemp has a brother, Chester, and two brothers-in-law in the American Expeditionary Forces. He was a member of Zion Church, Stroudsburg, and of the Chi Phi Fraternity of F. and M. College, of which his distinguished father is also a member. It is necessary to report, in addition, that Dr. Kemp has been doubly bereaved in the death of his beloved wife, as well as that of his eldest son. Mrs. Ida Orwig Kemp died of pneumonia on December 31, at her home in Stroudsburg, and the funeral services were conducted by her pastor, Rev. E. W. Kriebel, assisted by Rev. J. S. Kistler, on January 2. The confirmation of the death of Capt. Kemp was not received until the day before his mother's death. Mrs. Kemp was a daughter of Isaac Orwig, of the family for whom Orwigsburg, Pa., was named. The "Messenger" extends to Prof. Kemp sincerest sympathy in his great sorrow.

Most impressive Christmas services were held at the Homestead, Pa., Hungarian Reformed Church. Nearly 500 devoted, faithful Protestant Hungarians took part in the Holy Communion at the morning services on Christmas Day. A great number of these participants came from distant places, including a number of mining towns where there are no Hungarian Churches. The night before Christmas was given over to the entertainment of the children. Over 200 Hungarian boys and girls received picture books and boxes of candy from under the big tree which was erected in the Church. The edifice was crowded on all occasions, and especially so at the morning service on Christmas Day, when over 800 Hungarians listened attentively to the splendid address given to them by their pastor, Dr. Alex Harsanyi, who this year celebrated the 16th Christmas with his good people. This congregation, which, by the way, is the only Hungarian mission in Western Pennsylvania affiliated with the American Church, surprised Dr. Harsanyi with a beautiful solid gold chain as a token of love and esteem. The Doctor is the senior of the Hungarian Protestant ministers in this country. He is the efficient Editor of the Hungarian Presbyterian and Reformed Church paper, owned and published by the joint Boards of the Presbyterian and Reformed Churches. The "Messenger" extends to this consecrated minister and his excellent wife its congratulations and best wishes for many more years of successful service.

Christmas was duly celebrated with special services in St. Andrew's Church, Lancaster, Pa., Rev. J. Hunter Watts, pastor. The dawn service, at 6.30 Christmas morning, consisted of the singing of old-time carols and hymns, the reading of the Nativity story, prayer and an address by the pastor on "Following the Gleam of the Bethlehem Star." Christmas evening at 7.30, a service of song and story, "Holy Night, Silent Night," was given under the auspices of the main department of the Sunday School. The story was read by the pastor, and at intervals a choir of selected voices sang. It was a pleasing, effective and timely service, harmonizing with present times. The Beginners' and Primary Departments celebrated, Thursday evening, the 26th, giving an excellent rendition of the cantata, "Elsie's Christmas Party." All these services were well attended. The

spirit of good cheer and liberality was never more in evidence at St. Andrew's than at this Christmas season. The offering for Bethany was the largest ever given by this Church, \$55.01. A substantial contribution to the Lancaster Charity Society was also made. A few days before Christmas the pastor and family were surprised to receive from the Ladies' Aid Society a generous supply of good things for the Christmas dinner, and then on Christmas evening a purse well filled with crisp notes was handed to the pastor. The sexton also received a gift of money. Christmas, 1918, will always be remembered as one of the happiest in the history of St. Andrew's.

Mount Hermon congregation, Philadelphia, had a most successful Christmas season. The Beginners' and the Primary Departments of the Sunday School rendered a very pleasing and entertaining program commemorating our Saviour's birth, on Sunday afternoon, December 22. The young people of the Church gave the cantata published by the Board, "While Shepherds Watched," on the 26th, to a very large, appreciative audience. This was among the very best services of this kind ever held in Mount Hermon, and the cantata can be heartily recommended to other schools. The Sunday School of this congregation, because of an efficient committee, has attained a high standard in observing these festival occasions. The members of the Church never were as liberal and willing in their giving as they are now. A few weeks ago the Finance Committee asked for a special offering of \$1,000 to meet certain bills that were due. So far they have pledged of \$1185, and of this amount \$1027 has already been paid. The offering for the Orphans' Home is larger than ever, \$101.46. Mount Hermon choir, under the successful leadership of Prof. P. E. Strauss, of the Germantown High School, made up almost entirely of young people, excelled itself in the 6 inspiring anthems which it rendered on the 22nd, and repeated on the 29th. To the very great surprise and encouragement of the pastor, Rev. C. B. Alspach, D. D., he was presented with a \$100 bill, which, he was assured, represented a contribution from every family of the Church. This is the largest present that he ever received, and for which he is most grateful. After having been with these good people for 12 years, it is most gratifying to be remembered in this way. "It is a continued pleasure to work with and among such a loyal and devoted people," says Dr. Alspach; "there is no happier and more harmonious Church family to be found than we have here in Mount Hermon. We praise the Lord for what He is enabling us to do for Him in our united capacity."

R. J. JOHNSTON

Russell J. Johnston died near Hagerstown, Md., on December 21, from an attack of the "flu." He was working himself through the Johns Hopkins University, and had reached the senior class. He joined the Church when a young lad. It is safe to say that he kept the faith, and remained steady to the vows which he assumed when bowing at the altar for confirmation. It would seem that the Church needs such as he just now. But we will not look upon the reaper death in tears, for our friend and brother has gone to his reward, which is eternal life in Christ. One brother has been wounded in France, and another had fitted himself for the aviation service, and would soon have gone over the seas. Russell himself had enlisted in the soldiery that had been recruited from the schools, colleges, and universities of the land. The parents have the sympathy and prayers of a very large circle of fellow-Christians.

NEWS OF THE WEEK

GENERAL COMMENT

The British Elections—The national parliamentary elections in Great Britain took place on December the 14th, but according to British law the votes were not fully counted and the results announced until December 28th. Complete returns show that the Coalition government was successful by a large majority and that Premier Lloyd George won a magnificent victory.

The whole number of seats in the House of Commons is 707. Out of this number Lloyd George will directly control 471, and if the unionists with 46 members elected also support him, as they are very likely to do, he will command 519 votes, or a little more than 5-7 of the whole house. The Liberal party, which was so powerful ten years ago, seems to have broken to pieces, and it succeeded in electing only 37 members under the leadership of former Premier Asquith. It must be said, however, that the present Coalition government represents the old Liberal party, and its great leader, Lloyd George, was himself a Liberalist until the outbreak of the war.

The new Irish party, known as the Sinn Feiners, curiously enough, have elected about 70 members and the old Irish party dominant in Ireland a few years ago has been reduced to almost nothing, it having elected only seven members. The election on the whole is a splendid endorsement of Lloyd George and his policy. The result, with the exception of the Irish feature of it, shows an entire absence of Bolshevism in England and a tendency to bring about reconstruction of the nation after the great war on sane and conservative lines. Lloyd George, it will be remembered, was a bitter enemy to the great land system of England a few years ago, and it is believed that one of the few departures England will make within the next year or two will be a change of the land system so as to give the small farmer a chance such as he has never before had in England. An interesting feature of the election lies in the fact that the women voted for the first time in a parliamentary election. It is said that several million of them cast their ballot, but not one was elected as a member of the House of Commons. The number of women candidates throughout the country was 14, including Christobel Pankhurst, the noted suffrage agitator, but she, too, went down to defeat.

Furnishing Books for Our Soldiers and Sailors—The American people have been wonderfully responsive during the war period whenever asked to contribute their funds for public benevolent purposes. The vast amounts of money voluntarily raised for the Red Cross and the Y. M. C. A. have surprised Europe, where we have had the name of being mere money grabbers. One of the lesser items for which the American people have opened their hearts and pocketbooks is the library system which has been kept up by free will offerings. The following is quoted from an article in the December "Review of Reviews":

"Some idea of the rapid growth of the army and navy library work can be had from a very few figures. The million dol-

lars asked for was oversubscribed by more than \$700,000. In addition to the 32 camp library buildings erected from a fund of \$320,000 given by the Carnegie Corporation, nine additional library buildings have been erected, and still others are under way. In this country alone 140 hospitals and Red Cross houses have been supplied with books, and 250 trained librarians have been sent out into the field. Over 300 small military camps and posts have been equipped with book collections and over 400 naval and marine stations and vessels have been supplied with libraries. Over 1,500 branches and stations have been placed in the Y. M. C. A. and K. of C. huts, barracks, and mess halls. Half a million technical books have been purchased and more than a million miscellaneous books shipped to our men overseas. Of the 3,500,000 books presented by the American people, 3,011,510 are already in service. Approximately 5,000,000 gift magazines have been distributed. But the demands upon the American Library Association are growing hourly. There is an incessant call for more books in France. To meet these demands more money will be needed and the American people will be given another opportunity to show their generosity.

What Others Think of Us—We Americans like the people of other countries are always glad to know what foreigners think of us and we take a special pride in this knowledge when it is favorable. From a world-wide traveler we quote what we find below:

"For two years my listening post has been abroad, from the forests of Saghalien to the jungles of Mindanao and from the foothills of the Himalayas in Szechuan to the Armenian Alps. I was talking with a young leader of the Philippines, a man whose frankness is a distinguishing feature among Philippine political leaders:

"'Having seen the democracy of the American teachers and officials who have built a new country on the ruins of Spanish oppression, and the willingness of America to let us govern ourselves without hindrance, we have come to realize that we must still retain America as our tutor. There is something finer in remaining an understudy to the star of world democracies than in prematurely starting a side-show of our own.'

"In Canton, I interviewed the Governor of Kwantung, a big, handsome leader from the North, fearless, progressive and intelligent.

"'Kwantung is the district from which most of the Chinese emigrants leave. The Chinese exclusion act affects this province most of all. Yet the Chinese here love the Americans. Our friendship is founded in something deeper than international relations between States—it is a form of international friendship between individuals of two widely different and yet strangely similar peoples. Actually, America as a government has done little for us, yet the Chinese love America as they do no other land, and the great Republic which will some day be established will be copied after the great Republic which has drawn to its shores through justice and disinterest the cream of our young manhood. Hongkong teaches our young men science. America teaches them world brotherhood and democracy.'

"It might almost be said that throughout the widely different countries I visited the attitude of leaders and people was, 'If it is American, it is all right.' In disordered Russia and cruel Turkey alike,

Americans are treated with consideration and respect, not for what we might do in punishment, but for what we have done in constructive international friendship, in which the American trader, statesman, educator and missionary have had a large share. We are loved most where we are best known. It is a tribute and a responsibility.

DOMESTIC

Members of the National Women's Party, wearing seaman's slickers, stood in driving rain, January 2, to keep burning a "watch fire" in a metal wash tub, which they announce will burn in front of the White House until the Senate acts favorably on the woman's suffrage amendment to the Constitution.

The steel net stretched across New York harbor during the war to protect that port from U-boats has been removed, permitting vessels to pass in and out without difficulty.

Rear Admiral Taylor, Chief of the Bureau of Construction and Repair of the Navy, reported to the House Naval Committee that the hulls and machinery of the six battle cruisers authorized by Congress in 1916, and now being built, would cost 50% more than the estimated cost, because of the increase in prices of materials and labor.

The purchase of the sites of a number of military training camps at present under leases has been recommended by the Secretary of War on the ground that they are needed for maneuver purposes, and should be made permanent.

The Department of Labor has undertaken to provide jobs for the thousands of men being discharged from the Army. A decided oversupply of labor is evident, and plans are now being considered by the War Department to withhold discharges until positions are obtained. About 60% of the men, it is estimated, have positions waiting for them.

High water on the Monongahela River caused much damage last week in Western Pennsylvania.

A woman in Lincoln City, Indiana, recently picked up a small coin once carried and lost by President Lincoln. She has refused \$250 for it.

Secretary Daniels has planned a peace time program of summer war games to keep the Navy "fit" to prevent falling down in interest. The fleet will be divided into an Atlantic fleet and a Pacific fleet for this purpose.

The late Mrs. Flagler, of Louisville, Kentucky, left an estate of nearly one hundred million dollars, the inheritance tax on which, amounting to four and a half million, more than wiped out the entire State debt of Kentucky.

The Department of the Treasury is now working on plans for the issuance of War Savings Certificates of \$100 and \$1,000 denominations to make it unnecessary for purchasers of such amounts to buy adhesive stamps. The W. S. S. plan is to be carried into 1920 and succeeding years.

Secretary of the Navy Daniels urges that the United States retain 250,000 sea-

CHURCH FURNISHINGS

MENEELY & CO. WATERVLIET
(West Troy), N. Y.
THE OLD CHURCH
MENEELY CHIME BELLS
FOUNDRY & OTHER

BLMYER CHURCH BELLS
Carry their message a'far and bring to church those who might forget. The sweet beauty of their tone is irresistible. Bells made by the Blymyer Process are better, more durable, clearer, sweeter, and they cost no more. Our Free Book tells all about Bells.
The Cincinnati Bell Foundry Co., Dept. B-65 Cincinnati, O.



MENEELY BELL CO.
TROY, N. Y.
190 BROADWAY, N. Y. CITY.
BELLS

men, and proposes using about 106,000 of the "war-period" men.

FOREIGN

Japan plans to include three representative business men in the delegates to the European Peace Conference.

The ex-Crown Prince of Germany made an unsuccessful attempt, last week, to escape from his exile in Holland. He desires to be permitted to return to Germany to live there with his wife and children.

Advances and the capture of many towns by the American and Allied forces in northern Russia are reported, the fighting taking place during the five hours of daylight that prevails at this season of the year.

The rebellion in Poland against German rule is fast assuming the proportions of revolution. There has recently been fierce fighting between the German and Polish forces.

The British Government has agreed to the establishment of an eight-hour day for all railway men of the United Kingdom, beginning during February.

Just prior to the British elections, Premier Lloyd George declared unequivocally in favor of the abolition of the raising of armies by means of conscription in all countries in the future.

President Carranza has been granted unlimited power by the Mexican Congress to raise or lower all import and export duties at his own discretion.

The Y. M. C. A. reports an enormous increase in the number of books demanded by the members of the American Expeditionary Force during the time since the armistice was signed.

ST. PAUL'S ORPHANS' HOME GREENVILLE, PA.

Rev. A. M. Keifer, Superintendent

The excitement incident to the Christmas season has subsided and once again we are busy with our common every day duties.

Most of the Christmas toys have fulfilled their mission and are on the way to the junk pile. Some of them have tarried either in the carpenter shop or on the superintendent's desk for repairs, but in a short time most of them will exist only in the memory and life of the children.

Miss Henning began her work as Head-matron on January first and is rapidly

making her influence felt in the various departments and among the children. Her training as a nurse and her varied experiences with children has fitted her admirably to appreciate and understand the important and essential things in this work. She enters upon the work with the good-will of all the children and the confidence of the employees.

Thus far the following charges have gone over the top in their Christmas offering—Greenville, \$1082.92; Wilksburg, \$900; Brush Creek, \$400; Sharpsville, \$100; St. John's, Johnstown, about \$400; Gary, Ind., \$35.82 (last year \$5.60).

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent

A Shower of Blessings

The last ten days brought us a shower of blessings in striking contrast with what we had, in such abundance, during the preceding month and which at the very best could only be called "blessings in disguise."

First came the very welcome news that an experiment in boiler mending had proved a complete success. It should have been mended long ago, but owing to labor conditions it could not be done. Now it seems to be satisfactorily done almost without labor, dirt or loss of time, and at comparatively small expense.

Next came success in getting a Boys' Attendant and also an Assistant Matron for Leinbach Cottage. After long and weary waiting, these positions are filled at last. Only those who live and labor here can appreciate what that means.

On New Year's morning came a letter and enclosed with it came a check for probably the largest amount that was ever given to the Home by one person at one time.

New Year's evening came another letter informing us that a good friend of the Home offered to put up an additional building with a liberal allowance as to cost.

Now, wasn't that a feast of good things, not even counting in the many boxes of Christmas treats which were sent in to the Bethany children? The Lord be praised!

leagues in the Ministry who live in the community where his own pastorate is located.

This Bulletin, therefore, should do much to stir the denomination in behalf of this worthy cause. As we understand it, it is the intention of the Director to publish bulletins of this character weekly and send them out to the ministers of the Church, thereby keeping the denomination informed about the progress of the Campaign and the methods of procedure in its behalf in the various communities. If the Y. M. C. A., the Red Cross and the Liberty Loans could all go "Over the Top" in the various communities of the country for money during the period of the war, certainly the Church of Christ ought to do no less when it is challenged to support that work which is distinctly its own. The subject of the War Work Campaign during the month of January should receive first consideration in all of the Ministerial Associations and other Assemblies of Reformed Ministers in the different sections of the denomination.

The Reformed Church Almanac—The National Service Commission hereby gratefully acknowledges the conspicuous place given to it on page 31 of the Almanac and Year Book of the Reformed Church in the United States. We also are appreciative of the notice in this same Almanac given to our Chaplains in the Army and Navy. What a fine lot of men they are and what a fine service they have rendered and are rendering!

Chaplains Coming Home—Several of our Chaplains have been mustered out of the service. Revs. Scott R. Wagner, A. V. Casselman, Paul B. Rupp, A. M. Billman and J. R. Hahn, as far as we know at this time, have been mustered out of the service. We are hopeful that some of the men who are in the service will see their way clear to continue permanently as Chaplains in the United States Army. Our Church should be better represented in this form of service to the Kingdom of God than what we have been in the past. We owe our Ministry to the Nation's standing Army and should use every opportunity by which to secure a reasonable representation there.

The Parish Records—The questionnaires are still coming in with every mail. The ministers of our Church seem to take a great pride in rehearsing the things which they accomplished for the soldiers and sailors through the opportunity afforded by the Parish Record Questionnaire. There are still a number of them out that have not been sent in. We again urge prompt action on this subject.

Letters from the Boys—What are the pastors and the mothers, and fathers and families and sweethearts doing with the letters which they received from the boys while in the service? Let it not be overlooked that these letters will have great value in the future, both to the families to whom they have been written and for information and knowledge about the war which will never be assembled through any other agency when the history of the war is written. The soldiers' letters, therefore, should not be destroyed. They should be kept intact and carefully preserved.

Financial—The National Service Commission did not receive any money from the Churches this week. This evidently indicates that the Churches are all getting ready now for the War Emergency Campaign. With our confidences in this fact it will be necessary for the Commission, by virtue of the lowly estate of its treasury, to borrow money with which to prosecute its work until the Campaign is finished.

NATIONAL SERVICE HEADQUARTERS

W. STUART CRAMER, Lancaster, Pa.

Dr. Isenberg's Bulletin—The Bulletin of the War Emergency Campaign came to our office this week and the following observations are made upon it. In the first place, one is greatly impressed with the representative character of the personnel of the Campaign Committee. It is doubtful whether the Reformed Church ever entered upon an effort that had represented in its organization so many phases of the Church's life. This particular aspect of the War Emergency Campaign should not pass by unnoticed. What the various Boards and Movements of our Church need is the presence in their organizations of those men and women of the Church who are representative of her practical life.

Another feature of the Bulletin deserving to be commended is the answers which Dr. Isenberg gives to the three very important questions: "Why This Campaign?" "What Is This Campaign?" "When Is This Campaign?"

Another feature of the Bulletin equally noteworthy is that in which the endorsement of the Campaign is given by Dr.

James I. Good, Dr. George W. Richards, Dr. Paul S. Leinbach, Dr. A. E. Dahlman, and the Philadelphia Ministerial Association. Dr. Good, Dr. Richards, and Dr. Dahlman are men whose judgment the membership of the Reformed Church greatly respects. Their endorsement of this work puts it above question. All of these men are familiar with those things for which the Campaign is gathering money, and what they have said in their letters to Dr. Isenberg endorsing the Campaign is not sentiment, but an opinion based on their knowledge of the facts. The endorsement of this work by Dr. Leinbach, Editor of the "Messenger," is also worthy of note, because he speaks not only out of his knowledge of the facts, but also out of his larger knowledge of the spirit and life of other denominations as the result of his pastorate in the great metropolis, New York City. The endorsement of this work and of Dr. Isenberg as the Director by the Philadelphia Ministerial Association means a great deal because it comes from Dr. Isenberg's own personal col-

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Second Sunday after Epiphany. January 19, 1919

THE PASSOVER

Exodus 11: 1-12: 36

Golden Text—Our passover also has been sacrificed, even Christ. 1 Corinthians 5: 7.**Lesson Outline**—1. The Deliverance of Moses. 2. The Deliverance of Christ.

The hand of God inflicted severe judgments upon the Egyptians on account of their oppression of the Hebrews, and their refusal to let them go (Ex. 7: 8-12: 31). But the obstinacy of Pharaoh was amazing. The appeals of Moses did not move him. Even the swift succession of plagues failed to soften his heart. Momentary spasms of repentance yielded quickly to renewed opposition to the will of God (Ex. 9: 27, 34). And after the ninth plague Pharaoh drove Moses from his presence with threats of death (Ex. 10: 28). Then the last blow fell with crushing force upon Egypt, the death of the first-born (Ex. 11: 1-10).

The faith of Moses saw the hand of God in the ten destructive plagues that afflicted Egypt. Very probably the smitten people regarded this long series of disasters as natural phenomena. But the Hebrew historian was right in describing them as divine judgments. It was God who scourged Egypt for her sins, even though the instruments of His judgment were so-called natural occurrences.

Thus read, the story of the plagues of Egypt sounds a solemn warning for us. It is not merely ancient history. It is a graphic instance of the operation of a divine law of history that has never been revoked or suspended. That law decrees that no man or nation can defy the will of God with impunity. "Natural laws," so-called, do not fetter the will of God. They express it and execute it. They were established to aid the realization of His gracious purpose. Their very stability is a comfort to saints and a menace to sinners, for through them God bestows His blessings and executes His judgments.

And thus, also, we may discern the full meaning of the Great War. Superficially regarded, one may trace it back to certain well-known natural causes. But Christian faith will see one supreme cause underlying and overarching all the others. And that was the same sin of selfish greed that ruled the heart of Pharaoh. That sin had found its very incarnation in German militarism, but it was not confined to one land or class. It was fast corrupting the world. And, in spite of the stern lessons of the war, it still lives.

And if there still are modern Pharaohs, insolent or blind, let them be sure that, ultimately, waves of judgment will engulf them. Everywhere, to-day, the divine will is being proclaimed. And, in every land, the masses of men hear it with glad hope. If these prophetic messages are met with unbelief and refusals, new calamities will come upon the nations. In some way the strong hand of God will smite the hard heart of every obstinate Pharaoh.

Immediately before the slaughter of the Egyptian first-born, the ordinance of the Passover was celebrated for the first time by the Israelites. And ever thereafter it was regarded as the greatest of Israel's religious festivals, because it commemorated the emancipation from Egypt. To us its meaning is largely symbolical. It typifies the greater deliverance wrought by Christ, whose abiding memorial is the Lord's Supper. And we shall understand the Passover best, not by a minute study of its institution, but by contrasting the event which it commemorated with the emancipation of humanity accomplished by Jesus Christ.

I. The Deliverance of Moses—It is difficult for us to appreciate Moses and his

work at their full value. He was one of the greatest of men. In the Old Testament there is none greater. And his work, as the builder of a mighty nation, ranks among the very greatest achievements of mankind.

This heroic man became the champion of his oppressed kinsmen. Their bitter cry touched his heart and kindled his wrath. And he staked his whole life upon their emancipation from physical and social bondage. The personal cost of his divine enterprise was tremendous. It took him from affluence and ease. It filled his life with humble service, heroic sacrifice, bitter ingratitude. But it was worth all it cost. Almost single-handed he lifted an enslaved people out of despair, led them into freedom, made them a nation, and gave them a religion.

And the source of his strength was his faith in God. That furnished the motive for his great ministry, and that supplied power for his service and sacrifice. By faith, "he accounted the reproach of Christ greater riches than the treasures of Egypt: for he endured as seeing him who is invisible" (Hebrews 11: 23-29). There lay the secret of his might. He had seen "Him who is invisible," as no man before. He knew Him to be a God of mercy and justice. And in that splendid vision men, also, appeared in a new light. Those faint and famished Hebrews, his oppressed brethren, were Jehovah's children, whom He pitied, and whom He would deliver from tyranny. And beyond the desert lay Canaan. To that land of freedom and abundance God called Moses to lead His chosen people.

It was a wonderful deliverance. The Jewish nation never forgot Moses and his great achievement. Annually, with impressive ceremonies, they celebrated the Passover, the memorial of their emancipation from Egyptian bondage. And in later days, when the nation was again oppressed, the story of Moses kindled their enthusiasm and nourished their hope that another Moses should arise for their deliverance.

II. The Deliverance of Christ—A greater than Moses came. God sent Jesus to accomplish a great deliverance. And in the New Testament the two great names of Moses and Jesus are linked together (Hebrews 11: 26; Revelation 15: 3). That suggests the similarity of their work. Both were great deliverers. Yet, though similar, their work of deliverance was not alike. Moses was only a remote forerunner of Jesus; while in Jesus the work begun by Moses was completed for all men and for all time.

Of Jesus, too, it may be said, "He endured as seeing him who is invisible." His faith in God was the secret of His ministry. From it flowed the motive and the might of His redemptive work. But Jesus saw God other than Moses. He knew Him face to face, as the Son knows the Father. And He proclaimed Him, not as Jehovah who delivers Israel from Egypt, but as the Father who redeems His children from their sin. He did not seek to lead men into some earthly Canaan of material abundance and political freedom, but into the Kingdom of God. That was His divine mission. And in the performance of it He far surpassed the lowly service and the heroic sacrifice of Moses. He gave Himself, the just for the unjust, that He might bring us to God.

Thus the deliverance wrought by Jesus was infinitely greater than that of Moses. The one saw the oppression and poverty of his people, and he led them into a land of milk and honey. He gave them freedom from outward bondage and material abundance. But the other saw that the greatest tyrant is sin, and that the great emancipation needed by all mankind is deliverance from its guilt and power. The tyranny which He overthrew was inward, not outward. The freedom which He established was spiritual, not material.

When the Jews realized that Jesus was

not another Moses, they crucified Him. They longed for an exodus from Roman bondage, but they cared nothing for the spiritual emancipation which Jesus proclaimed. There are still many who cry for a Moses, while they care nothing for Christ. They long for deliverance from material bondage, and for a better life here on earth.

As followers of Jesus, we must recognize the divine justice of this longing, and, at the same time, its pathetic inadequacy. Moses still has a work to do among us. And Jehovah is still with Moses. He has done marvelous things before our eyes. Plagues have smitten the modern Pharaohs. And nations are winning their exodus from hoary tyrannies.

But those whom Moses has set free still need Christ. When the last bondage has been destroyed that fetters the material life of mankind, they will still need deliverance from those inward tyrants that fester and slay the soul. "If therefore the Son shall make you free, ye shall be free indeed." Men labor in vain on the temple of human freedom unless they make Christ their partner and co-worker.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

January 19th. Our Relation to God.

I. Repenting. Mark 1: 14-20.

At the door of entrance into the Kingdom of God stands this grim and gaunt word **repent**. It marks the initial word of the ministry of both John the Baptist and of Jesus. "Repent ye, for the Kingdom of Heaven is at hand." What does it imply? The Heidelberg Catechism defines it thus: "Heart-felt sorrow for sin and a turning from it more and more." It therefore consists of two parts.

First, **sorrow for sin**. This is the negative side, but this implies a great deal more than a mere sentimental regret for sin committed. We must realize the awfulness, the ugliness, the heinousness of sin. We must hate it and despise it. The peculiar thing about sin is that before it is committed it beckons and invites and tantalizes and promises, and we feel that we simply will have to yield to its seductive snares. It is so inviting. But the moment we have committed sin we begin to loathe it. We have changed our attitude towards it. We observe that it cheated us and deceived us. Its promises never fully materialized. We grasped at it and we found the bubble vanished. Sin is a frightful monster. It spoils the beloved of God. It perverts the work of the Most High; it mars His highest handiwork, namely, man; and yet repentance is a great deal more than simply being sorry for all this. There are very few people who sin and afterwards do not feel a sense of contrition.

Again, it is more than simply being sorry for the consequences of sin. Frequently we go complacently on in our sin until we are discovered; until its fearful consequences overtake us. Then we are plunged in grief. But even that is not repentance. Though our eyes are suffused with tears and our hearts seem to be melting within us because of the evil effects which we are called upon to suffer, we have not yet repented. Repentance is more than conviction; more than contrition. It is a genuine, deep-seated acknowledgment, a heartfelt sorrow, a confession of guilt. It is more than mere penance. Penance and penance are not the same. To do penance is a formal, ceremonial act. It may not imply very much of a real change of heart and of life. Penitence is not repentance. When Peter went out and wept bitterly because he had denied his Lord, he was penitent, but he had not yet repented. His full repentance did not come until later, when the Spirit of God took possession of his heart and when he gave a new direction to his life.

This leads us to the second phase of repentance, namely, a turning away from sin. The original Greek word for repentance will help us to understand its meaning. It is the word *metanoia*. This literally means a change of mind, a different purpose, a new direction of life. If you have lived for lower ends and purposes you now flee from these, you shun them and turn your thoughts to higher and nobler things. When the prodigal son had gone into the far country and there wasted his substance in riotous living and found himself at last among the swine, hungry and in rags, he had not yet truly repented, but when he came to himself and said, "I will arise and go to my father," then his repentance was complete. Repentance is not a pleasant experience. It is heart-searching, heart-rending. It involves a breaking away from the old, sinful, carnal life and the accepting of the new life. The scars of the old life may remain, but when we face about and resolve upon a new course of life, turning our back upon the old, we may be said to have truly repented.

We can see now how it is that repentance is laid down as the primary condition for entering into the Kingdom of God. As long as we retain the old spirit, the former direction in life, we cannot enter the Kingdom. We must forsake, renounce the things that are evil and reach out after those things which are good. While repentance is an act and an attitude it is at the same time a process. We do not repent once for all. We must continually make our decisions in life. We are in danger of slipping back from the high plane which we once attained. Consequently, we must turn from the evil that draws us back and lay hold more firmly upon the good that lies beyond us. It is in this way that we are really making progress in our Christian life. It is a daily renouncing and a daily renewing.

As repentance is a necessity for the individual so it is necessary for groups of individuals. It is necessary also for the nations of the world. Surely at this time when there is a new world order emerging among the nations, one of the first things

necessary is for these nations to repent of their sins. There are national sins and corruption that are thwarting and throttling the life of the world. Nations that have grappled at each other's throats and have been drenching the earth with blood have many things for which to repent. Nations in which commercialism, materialism, ungodliness and selfishness have been rampant, need to repent of their sins before they can properly fulfill their mission in the world.

As individuals and nations are called upon to repent, so the Church of Jesus Christ is summoned to repentance. She has not lived an ideal life. Many sins are laid at her door. She has not always been true to her Lord and Master. She has been too frequently following after the things of the world and has obscured the vision of the task that Christ has outlined for her. She needs to repent of her weakness, her short-comings, her sins. Think of her many divisions, her indifference and apathy, her callous attitude towards suffering and sin in the world, her lukewarmness and self-complacency. If she is ever to discharge her full duty in bringing the Kingdom of God into the world, her very first act must be that of genuine, heartfelt repentance.

While repentance for the individual and the nation and the Church may be grievous and not pleasant, it nevertheless worketh an exceeding weight of glory, for when we come out of the deep waters of repentance we emerge into the consciousness of greater strength and a sense of forgiveness that is truly refreshing and reinvigorating. Then it is that we experience a new consecration and are bringing forth "fruits meet for repentance." If the new life begins with repentance it does not remain there, but it develops into joy, gladness, rapture and welcome. The prodigal son has a robe and a ring and a feast and welcome arms awaiting him. So everyone that truly repents will find rivers of delight refreshing his soul and bringing to him a joy and a gladness not experienced before. "There shall be joy in the presence of the angels of God over one sinner that repenteth."

News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

The Recruiting Campaign—The W. M. S. of Eastern Synod decided that the Missionary Recruiting Campaign should be completed by New Year. This was at Lehighton, where enthusiasm ran high, and we said, "It can be done." When we reached home we found everybody in the midst of Christmas preparations, and then we said, "It can't be done." The New Year is here, and we have not gone over the top. In the December number of the "Outlook of Missions" the article entitled "The Recruiting Campaign in Your Classis" says the real essential is to get the real work done. It is a disappointment that the Missionary Recruiting Campaign could not be carried forward in November, but it will be a far greater disappointment if the work will not be done at all. The two essentials are to double the membership of the W. M. S. and the number of subscribers to the "Outlook of Missions"—"and on this line we will fight it out if it takes all summer." Some societies are at work and there will be big things reported soon, so do not fail to watch the "Messenger" column.

The "Outlook of Missions" is ten years old. We wonder how many of the women of the W. M. S. belong to the "Four Hun-

dred" who are helping to celebrate its birthday.

Anniversary Service—The W. M. S. of St. John's Church, Milton, Pa., Rev. John Lentz, pastor, observed its anniversary service on December 8. Mrs. John Lentz, the President, had charge of the inspiring service. The quartette choir rendered several fine musical numbers and Rev. Frank Bucher delivered the address. Mr. Bucher is a son of the congregation. He spoke of his work in Shenchow and of present conditions in China. The President spoke along Increase Campaign lines and made an appeal for new members.

A Beautiful Service of Thank Offering—The W. M. S. of St. John's Church, Lebanon, celebrated the first ingathering of the Thank Offering boxes in a public service on the evening of December 11. The members attended in a body and followed the vested choir into the Church, singing the processional hymn "Christ for the World We Sing." The full evening service was read by the pastor, the Rev. J. N. LeVan. The canticle was the usual one for Advent; for the offertory the choir sang the "Gloria," from Mozart's "Twelfth Mass."

The Rev. Frank Bucher, home on fur-

Educational Column

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President
REV. JOHN C. BOWMAN, D. D.,
Lancaster, Pa.

Central Theological Seminary of the Reformed Church, Dayton, Ohio

Union of Heidelberg and Ursinus Theological Seminaries. Eight Professors, including the Teacher of Elocution. Presents: (1) Undergraduate; (2) Special and Partial, and (3) Graduate Courses of Study. Tuition free.

For further information address,
HENRY J. CHRISTMAN, President, Dayton, O.

Franklin and Marshall College Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences
Campus of fifty-four acres with ten buildings, including thoroughly equipped Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

TERM OPENS SEPTEMBER 24.
For Catalogue address:
HENRY H. APPLE, D. D. LL. D., Pres.

URSINUS COLLEGE

FOR YOUNG MEN AND YOUNG WOMEN
Academic Year Opens September 17, 1918
Buildings Open for Inspection All Summer
RESERVE YOUR ROOM NOW!
Send for Catalogue and Certificate Blank.
Address, GEORGE LESLIE OMWAKE, President,
Collegeville, Pennsylvania.

CATAWBA COLLEGE, Newton, N. C.

Founded 1851. Located in the famous Piedmont section of North Carolina. Healthful climate. Open to both sexes. Experienced faculty. Thorough training. Careful supervision. Lowest rates consistent with first class accommodations. Three courses with special Departments. Twelve \$100 scholarships for ministerial students. For catalog, address
A. D. WOLFINGER, President.

Franklin and Marshall Academy Lancaster, Pa.

A College Preparatory School for Boys
Excellent advantages at moderate cost.
About 900 Academy boys entered some 40 colleges in the last 20 years.
Send for illustrated catalogue.
EDWIN M. HARTMAN, A. M., Principal.

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address
WILLIAM MANN IRVINE, Ph. D., President,
Mercersburg, Pa.

VIRGINIA, Woodstock
The Massanutten Academy
FOR BOYS
Inculcates finest home traditions of the Old Dominion. Healthful location, beautiful Shenandoah Valley and mountain scenery. Prepares for college and business; splendid musical course; athletics; fine *esprit de corps*. Easily accessible. Limited to 100 boys. \$350. Address HOWARD J. BENCHOFF, A. M., Headmaster.

HOOD COLLEGE

FOR YOUNG WOMEN
Frederick, Maryland
Standard A.B. and B.S. courses. Also Music, Art, Expression and Home Economics. Accredited course in Pedagogy. Separate preparatory with certificate relations. New buildings on 45-acre suburban site. Our own garden and dairy. Catalogue and booklet of views on application.
JOS. H. APPLE, LL.D., President

"Cedar Crest" THE COLLEGE FOR WOMEN

Allentown, -I- Penna.
The Church educating her daughters for the active service of cultured womanhood. The regular courses lead to the A.B. and B.S. degrees. Certificate courses in the Fine Arts and special departments. New buildings with all modern appointments on a 53-acre campus.

The Rev. Wm. F. Curtis, Litt. L., Pres.
Mrs. Julia Baskerville Hensel, A. M., Dean

lough from Hunan, China, made the address, which was very interesting and instructive. His earnest appeal for the schools and Churches in China should prove an inspiration for renewed effort in missionary work.

The Thank Offering was placed on the altar and consecrated to the service of God by the use of the missionary litany. The hymn, "Jesus Shall Reign Wherever the Sun," sung as a recessional, closed the service. White hangings in the chancel marked it a festival, and the flowers on the altar were memorial to the late Mrs. John Meily. It is the hope of the society to have an annual public Thank Offering service. The offering amounted to \$134.05.

The Council of Women for Home Missions and the Home Missions Council will meet in a joint annual meeting on Tuesday, Wednesday and Thursday, January 14, 15 and 16, in Wallace Lodge, Yonkers, New York. The theme for consideration is "Home Missions and National Reconstruction."

An amendment to the constitution of the Council of Women for Home Missions is recommended by the Executive Committee and will be presented for action at the annual meeting. This amendment is of particular interest to the W. M. S. G. S. because it is the result of a suggestion from our Board. This amendment will give Women's Mission Boards with an annual income of less than \$50,000 the opportunity of becoming constituent members of the Council by the payment of \$25 annually. Such Boards to have the privilege of three representatives.

NEWSPAPER EVANGELISM

(A New Way of Preaching the Gospel)

Inspired by the convictions and sacrifices of a Christian minister, who is not a Methodist, the Board of Foreign Missions of the Methodist Episcopal Church is now developing a plan to preach Christ through all of the newspapers on the foreign field, by furnishing free copy of interesting evangelistic matter, aimed directly at the conversion of the soul. This brother, out of the savings of a very modest salary, offers \$5,000 in case \$50,000 is raised to make a fair trial in Japan, Korea and China and at least \$15,000 more, in case \$1,000,000 is contributed by all Christians to prosecute the work among all nations except the United States. As this work is to be world-wide, and age-long, omnidenominational and exceedingly economical, all lovers of the Lord, in all Churches, are invited to contribute liberally to this method of winning the world to Christ. A column in a secular weekly newspaper for a year would cost but little, and would reach a great multitude of readers, many of whom could not be reached in any other way and would yield great results under the blessing of God. Annuities will be given to donors if desired.

Address George M. Fowles, Treasurer, the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth avenue, New York City.

URSINUS COLLEGE

(President Omwake has issued the following New Year letter to all graduates.)

January 1, 1919.

Fellow Alumni:

We can be justly proud of our war record. We entered the conflict as one man, bore our burden, made our sacrifices, won our honors, and now enter upon the new era of peace and reconstruction with high hopes and solemn resolves. All intelligent and forward looking persons know that while the battle of shot and shell is over, the conquest is far from complete.

In the engagements to follow, thorough knowledge, sound principles, pure motives, and telling deeds, will be the munitions necessary to make democracy safe. In this new struggle, the colleges will be the chief arsenals. Here the defenders and promoters of Liberty, Justice and Right must come to fill their guns. When we remember that this is the kind of ammunition Ursinus has been turning out for nearly half a century, our peace record ought even to surpass our war record. Therefore, as we hail the Wonderful New Year of 1919, we bid her but give us a chance! To all alumni we say, Come on, our place is at the front!

With this message, we again append an exhibit of the financial support accorded the College during the last fiscal year by regular and honorary alumni. Two hundred and twenty-three graduates, one-third of the entire number and fourteen more than in the year before, constitute this honor roll. Many who contributed in the previous year are missing, but most of these are on the honor roll of Our Country. On the other hand, the list contains sixty-four new names. Keep this list where you can refer to it readily.

Your gifts during the year aggregated \$5,324.67. This was the sine qua non of our ability to endure. Once again, fellow graduates, you saved the College. Was not your benevolence worth while? To two things we ask your special support in the present year—the Maintainers' League and the Coal Fund. These are necessary to our existence. Of course, now that the war is over, you will expect us to come with plans for improvement and upbuilding. Our Directors have these under consideration and will welcome your suggestions now as well as your support later. As alumni let us aim to become one hundred per cent. strong in our endeavors in behalf of our beloved College.

Faithfully, George Leslie Omwake, President.

"CEDAR CREST," THE COLLEGE FOR WOMEN, ALLENTOWN, PA.

Monday evening, December 30, the Executive Committee of the Board of Trustees met in the Hotel Allen. The ministers were sent home at 11 o'clock, but the laymen, we were told afterward, never adjourned until after midnight. That same night the Executive Board of the Alumna Association met at the home of the President, Mrs. L. L. Anewalt, and adjourned at the hour of midnight. There is some hard work immediately ahead of us, and our friends seem to find pleasure in getting on their toes to marshal their forces. Both meetings showed a fine spirit and a devoted zeal for the future of the institution. The Church will be pleased with the things that were stated that night.

Have you seen the annual calendar of the Woman's Missionary Society of General Synod? In it appear the half-tone cuts of 17 of the leaders of the work of the Society. Two of the 17 are among our active graduates. We are beginning to feel justified in asking the Church to educate her daughters for active service.

Miss Struck, who went to China last August under the Evangelical Church, writes us that the first American Missionary to meet her in Hankow, China, was our own Rev. Mr. Keller.

Just before the girls left for their homes to spend Christmas vacation, we were treated to a service which none of us will ever forget. The students arranged the numbers of the program, which were given at the regular chapel service, held daily at 10.30. At the close of this service the spirit was of such a high order that we were anxious to sustain it for some time. Everybody quietly withdrew to her own recitation room, the doors were all thrown wide open and so were our hearts while the choir in their vestments went from

hall to hall singing Christmas carols. The halls had been decorated previously with cedars and every corner of the building literally rang with the message of Christmas. O that we might be able to conserve that atmosphere for the work of the coming year!

Team No. 18 of the Alumna Association entertained their friends at a Christmas party on the evening of second Christmas day. It was a party in every sense of the word; it did us good to see those girls who have gone out during the past few years romp through the halls once again. That team is ready for work.

Mrs. Florence Moyer Scott, the President of the Philadelphia Branch of the Alumna Association, has her "girls" at work. She writes as follows: "The war being over, we must think of putting up our building and ought to get busy now, and not wait until we need the money. At our meeting last week the girls took in \$32." That branch will make a good showing again this coming June.

DEVOTIONAL READINGS IN THE HEIDELBERG CATECHISM

By the Rev. John C. Gekeler

V. GOD

The Bible is addressed to the heart and will through the understanding. Hence its teachings are of greater importance than if they were addressed merely to the mind. While the existence of God is taken for granted, there is much descriptive matter provided whereby we may know the character of God. Isaiah in a beautiful passage in 40: 21-23 writes of the superiority of our God over all the false gods that men have set up.

1. The Character of God—Faithful to its character as an interpretation of Scripture, the Catechism endeavors to draw the character of God in questions 26-28, although of necessity the delineation extends far beyond the limits of these few questions, for when it speaks of Christ it still speaks of God, since He is God. "The eternal Father of our Lord Jesus Christ . . . is for the sake of Christ His Son my God and my Father." We have here the rich conception of God which Jesus has given us. The eternal God is my Father. How different is this from the conception of those who think of Him only as an angry Judge, or who think of Him either as incapable or unwilling to take any personal interest in us.

Fatherhood and not Creatorship is the primary notion of our Catechism concerning the character of God. "He will provide me with all things necessary for body and soul; and further, whatever evil He sends upon me, He will turn to my good: for He is able to do it, being Almighty God, and willing also, being a faithful Father." The Fatherhood of God is based on the relationship of Jesus instead of upon the act of creation. "The eternal Father of our Lord Jesus Christ . . . is for the sake of Christ His Son my God and my Father." Our acceptance of Jesus brings us into the divine family. "As many as received Him, to them gave He the right to become the children of God, even to them that believe on His name: who were born, not of blood, nor of the will of man, but of God." As Father He wins our love and fullest confidence. We no longer are afraid of Him, no longer feel

VOGT'S

LIBERTY BRAND

HAMS

Deliciously TENDER, SWEET, JUICY

For Sale at Your Provisioner's

that we have to propitiate His anger. With this conception of the character of God blends every other conception and gives color to them.

2. The Work of God—Upon opening the Bible the first view we obtain of God is in the act of creation. "In the beginning God created." In any study of God this is first. Thus nature speaks of Him. He is still creating, and we may behold the very process in what we call the forces of nature; the winds and tides, the upheaval of the volcano and the shaking of the earthquake. Genesis does not portray the method and process. It relates the fact of creation and that God is back of it. "The eternal Father of our Lord Jesus Christ, who of nothing made Heaven and earth, with all that in them is."

A second early lesson learned from both Scripture and experience is that God is also Judge. In those beautifully poetic chapters of Genesis it was the Creator who called man to an accounting. Israel learned to think of God the Judge as also Lawgiver who in the law passes judgment. "Does God then wrong man, by requiring of him in His law that which he cannot perform?" The answer is, "No: for God so made man that he could perform it; but man . . . by wilful disobedience deprived himself . . . of this power." Conscience acquiesces in the righteousness of those judgments. Jesus also speaks of God in His judgments, and has painted the judgment scene in Matthew 25: 31-46. He also reminds us that judgment shall be passed upon our very thought as well as upon conduct.

The characteristic work of God is redemption. In the very names by which He is revealed to us this is made plain. Hagar in deep distress, when driven from the camp of Abraham into the wilderness, gained a new conception of God, and by that conception experienced was saved. "And she called the name of Jehovah that spake unto her, 'Thou art a God that seeth.'" In Exodus God is shown redeeming Israel from Egyptian bondage. So when the Table of Law is given, it is prefaced by the statement, "I am Jehovah thy God, who brought thee up out of Egypt." Isaiah voices the promise of forgiveness and restoration: "Though your sins be as scarlet, they shall be as white as snow: though they be like crimson, they shall be as wool." "In the fulness of time" God became incarnate for the express purpose of completing the wonderful work of redemption foretold in Genesis. Jesus who is the express image of God suffered the agonies of Calvary in order to redeem us.

When we see God in the work of creation we marvel at His genius. Knowing His judgments against sin, we bow in humble acquiescence—for they are just. But when we see God in the person of Jesus hanging on the cross, we fall upon our faces in adoration. It is our Father in the act of redemption, God's greatest work.

PHOEBE DEACONESS AND OLD FOLKS' HOME, ALLENTOWN, PA.

Rev. Robert M. Kern, Superintendent

This week we need not prophesy, for we can tell the story of our Christmas. The annual Christmas service was held Sunday afternoon, December 22, at 3 o'clock. The Superintendent of the Home had charge of the service. This is the first time in many years that he has taken charge of it himself. The choir of St. Andrew's Reformed Church was present, and rendered splendid service. Their presence helped the entire service. Instead of a sermon or address by the Superintendent, the choir rendered a cantata, entitled, "The Nativity." Our family was well pleased. They are all fond of music, and very partial to singing. The offering of the day will go to Bethany Orphans' Home. It just about matches the Thanksgiving offering which we received

recently from Bethany. This has been a custom of the two institutions for a number of years. It was a rainy day, and as disagreeable as rainy Sundays can be, yet no one seemed to be conscious of this at the service. South Bethlehem Chapter No. 5 was on hand with a number of representatives. They brought a gift of \$25, "Christmas Cheer." Miss Ellen Kresge also brought the gift of the Chapter enrolling as a Corporate Member. Mr. O. B. J. Haines, who conducted the Sunday School during the summer months at the Phoebe Home, led in the responsive reading. The choir was under the leadership of Mr. Bohlenger.

After the Christmas service came the usual Christmas dinner on Christmas Day. Although this seemed almost beyond realization, the ladies, as stated last week, won out as usual and everybody is very happy. It seemed for a little while as though perhaps living conditions would possibly effect Christmas liberality, but this was not the case. The friends who have remembered us from year to year remembered us again, and some new friends were added to the list. We believe the Christmas Committee will perhaps have a better report this year than they have had before. Corporation Memberships were taken out. Two visitors refusing to give their names left a \$5 bill behind. An anonymous letter postmarked Waynesboro brought us a \$10 bill as a friend to the Phoebe Deaconess Home, and so the story goes on very delightfully. We are truly grateful for all that we have received.

The Ladies' Auxiliary was prevented from celebrating the 14th anniversary on the 10th of October. Everything was planned. The program was ready to be turned over to the printer when the influenza quarantine stopped the whole movement. They have decided to hold this anniversary on the second Thursday in January, at 2 P. M. It is earnestly and sincerely hoped that there may be a very large attendance at this meeting. The reports are to be brought by the officers of the various chapters. These reports might as well be a year and a quarter now, reaching to January 1, instead of October 1, as has been the custom. Some of the chapters sent their money; other contributions can be brought along to this deferred meeting.

ANNA M. NEWBERRY

On Saturday morning, December 21st, at "The Bartram," West Philadelphia, Miss Anna M. Newberry, sister of the late Dr. Milton Newberry, of Whitmarsh, departed this life, aged 86 years. "Miss Anna," as she was familiarly known, was for many years the teacher of the primary class in the Union Church of Whitmarsh, and later of a similar class in St. Paul's Reformed Sunday School at Fort Washington. For some years she had resided in Philadelphia, but she never lost her interest in the Sunday School and Church. By her precept and example she made a lasting impression upon "her children," as she called her scholars, and upon all who were associated with her. The funeral services were held on Tuesday, December 24, and interment was made in West Laurel Hill.

"Being weary for a moment she lay down by the wayside and fell into that dreamless sleep that kisses down her eyelids still."

C. A. S.

FORGET IT

It is true that the "flu" and some other things too
Have been driving the Sunday Schools frantic,
But to sigh or to cry while we let the work die,
Is some wee little two-year-old's antic.

What if war made a sore that we've felt to the core,
Shall we stop, thus our weakness confessing?
Or just grin, then dig in, keeping on 'til we win,
And so change ev'ry trial to blessing?

Come on, friend, put an end to this "pessimist trend,"
Grasp the chance that is yours for the taking;
Don't be sad, just be glad—then go to it like mad,
And you'll soon see the "dead things" awaking.

Perhaps some of the following will be helpful in producing **VIGOROUS LIFE** in your School:

KINGDOM SONGS, a song book for the up-to-date Sunday School.
PRIMARY AND JUNIOR HYMNAL, than which there is none better.
BEGINNERS AND PRIMARY SONGS, approved by all Elementary Workers.
UPLIFTING SONGS, with its stress upon the Devotional side.
THE RIFT IN THE CLOUDS, a song-story that meets present needs.
IN-AS-MUCH, a practicable Missionary Episode for Young People.

Of course we will gladly send anything for your examination.

Publication and Sunday School Board
of the Reformed Church

15th and Race Sts., Philadelphia, Penna.

BOYS

Clear Your Skin With Cuticura


All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Better Than Pills For Liver Ills.



You can't feel so good but what **NR** will make you feel better.

Get a 25c. Box.



What 15¢ will bring You from the Nation's Capital

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial and correct diagnosis of public affairs during these strenuous, epoch-making days.

which is sincere, reliable, entertaining, wholesome, the Pathfinder is yours. If you would appreciate a paper which puts everything clearly, fairly, briefly—here it is. Send 15¢ to show that you might like such a paper, and we will send the Pathfinder on probation 13 weeks. *The 15¢ does not repay us, but we are glad to invest in new friends, The Pathfinder, Box 98, Washington, D. C.

The little matter of 15¢ in stamps or coin will bring you the Pathfinder 13 weeks on trial. The Pathfinder is an illustrated weekly, published at the Nation's center, for the Nation; a paper that prints all the news of the world and tells the truth and only the truth; now in its 26th year. This paper fills the bill without emptying the purse; it costs but \$1 a year. If you want to keep posted on what is going on in the world, at the least expense of time or money, this is your means. If you want a paper in your home which will put everything clearly, fairly, briefly—here it is. Send 15¢ to show that you might like such a paper, and we will send the Pathfinder on probation 13 weeks. *The 15¢ does not repay us, but we are glad to invest in new friends, The Pathfinder, Box 98, Washington, D. C.